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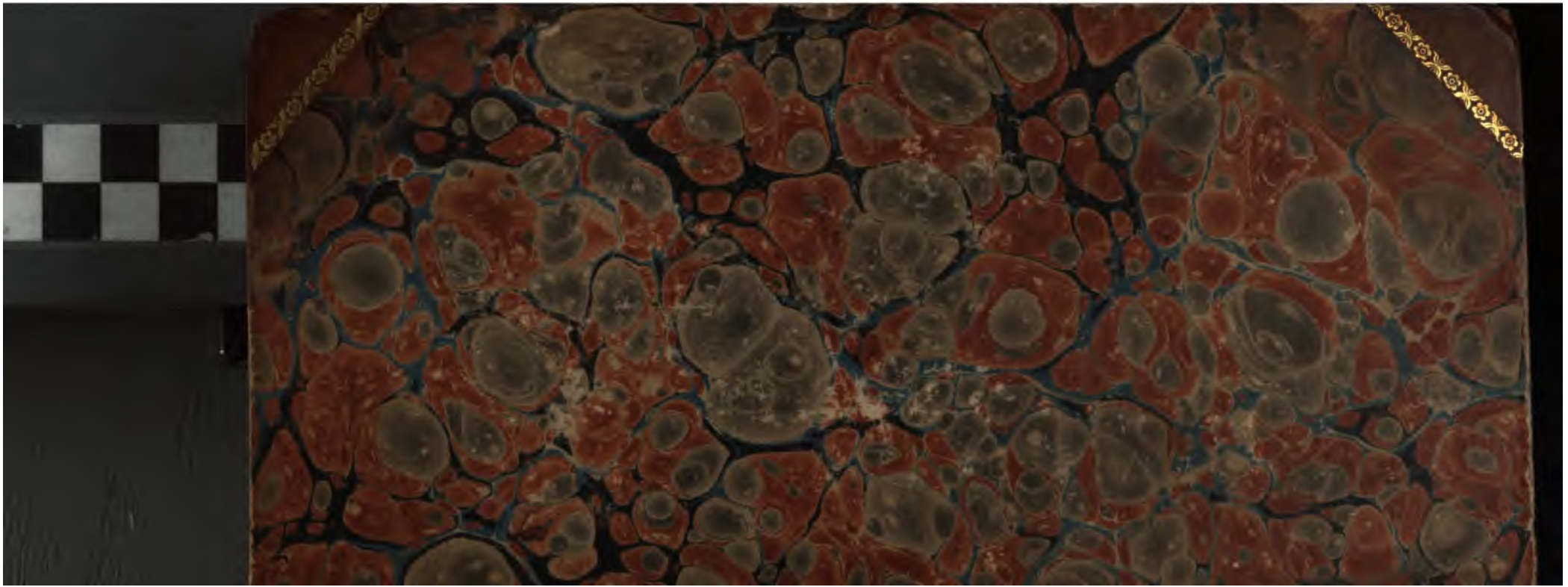

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TRACTS

AND

MISCELLANEOUS CRITICISMS

OF THE LATE

RICHARD PORSON, ESQ.

REGIUS GREEK PROFESSOR IN THE UNIVERSITY OF CAMBRIDGE

COLLECTED AND ARRANGED BY THE

REV. THOMAS KIDD, A.M. TRIN. COLL. CAMB.

LONDON:

PRINTED BY RICHARD AND ARTHUR TAYLOR, SHOE-LANE,

FOR PAYNE AND FOSS, PALL-MALL.

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TO

THE GENIUS

OF

TRINITY COLLEGE

CAMBRIDGE

THE FOLLOWING PAGES

ARE HUMBLY DEDICATED

BY

T. KIDD

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AN

AN

IMPERFECT OUTLINE

OF

THE LIFE

OF

RICHARD PORSON.

RICHARD PORSON, the subject of this hasty sketch, was born at East Ruston in Norfolk, on Christmas-day*, 1759. He was the eldest of three brothers†. His father, Mr. *Huggins*

* R. P. was wont to speak of his birth day with gratitude and triumph. On the same day Sir *Isaac Newton* was born, 1642. They were of the same College; and the mortal remains of R. P. rest near the statue of this first of philosophers in the Anti-chapel of Trin. Coll. Cambridge; while those of RICHARD BENTLEY lie without the railing, on the north-side, of the altar.

† *Henry*, his second brother, was settled in a farm in Essex, and died early in life. *Thomas*, his youngest brother, kept a boarding-school at Fakenham, and died in 1792. His sister was married to *Siday Hawes*, Esq. of Coltishall in Norfolk. His mother died in 1784, aged 57; and his father in 1805, in the 74th year of his age.

Porson, who was Parish-Clerk, and much respected, initiated him in the rudiments of his native tongue, and in the common rules of arithmetic. At nine years of age R. P. was sent to the Village-school, kept by a Mr. Summers, where he continued three years. The Rev. Mr. *Hewitt*, Vicar of the Parish, heard of R. P.'s extraordinary aptitude in acquiring and retaining whatever he was taught, and undertook to give him a classical training. During his boyhood R. P. was inured to a pastoral life, and afterwards, I am told, to the labours of the loom.

Proofs of a serious turn of thought in his early years are still extant; they are in the shape of hymns and grave reflections; but in no respect remarkable except in tracing out the adorable nature of the first cause.

In August, 1774, Mr. *Norris*, of Grosvenor-Place, an opulent and liberal gentleman, sent R. P. to Eton, and the late Sir *George Baker* contributed most generously towards his continuance

tinuance in that illustrious school. When he entered Eton, R. P. was wholly ignorant of quantity; and, after he had toiled up the arduous path to literary eminence, he was often twitted by his quondam school-fellows with those violations of quantity which are common in first attempts at Latin verse. Our Greek Professor always felt sore upon this point. One of his best friends and greatest admirers has preserved a copy of verses, which, indeed, evince the rapid progress of his mind, but would not do honour to his memory.

The Rev. Doctor *Davies*, late Provost of Eton, when Head-Master, presented R. P. with a copy of Toup's Longinus as a mark of his regard for a "*good*" exercise. This book, R. P. was wont to say, first biassed his mind to critical researches, and BENTLEY and DAWES cherished and confirmed that strong propensity: the rest he gave himself.

At this time R. P. was deeply smitten with a predilection for scenic exhibitions; and a

sort of drama, composed by R. P. while at Eton, is still in the possession of certain Ladies*.—He collated the MS. fragment of Xenophon's Anabasis, which he lost with other memoranda at Oxford, and amused himself with examining a MS. containing some of Seneca's plays, and others fathered upon him†.

At Eton, the powers of memory, which he occasionally discovered, are almost without parallel. The instances are numerous, and well attested. I shall specify one. In going up to lesson he was accosted by a boy in the

* A gentlewoman, whom I should esteem it an honour to name, has many unrivalled specimens of R. P.'s penmanship; they are intended for watch-papers, and consist chiefly of those moral sentiments from the comic and tragic poets which vicissitudes in life had deeply imprinted on his memory: or such passages as Eur. Med. 193—206., accompanied with Dr. *Johnson's* translation which first appeared in Dr. *Burney's* History of Music, V. II. p. 240.; etc.

† Optimæ in his Tragœdiæ, *Troades, Hippolytus, Thyestes, Hercules Furens, Medea, Agamemnon, Œdipus.* Hæ Senecæ sunt, et nunquam Choro finiuntur. Incertorum auctorum, *Phœnissæ, Hercules in Œta, Octavia*—quæ Choro finiuntur. RICARDUS BENTLEIUS.

form,

form, "P., what have you got there?" "Horace:" it was instantly taken from him, and another book dexterously slipped into its place, with which R. P. proceeded. Being "set on" by the Master, he read and construed Carm. 1. x. very regularly. Observing the class in a titter, the Master said, "P., you seem to me to be reading on one side of the page, while I am looking at the other; pray, whose edition have you?" P. hesitating—"Let me see it," rejoined Doctor D., who, to his great surprise, found it to be an English Ovid. R. P. was ordered to go on; which he did, easily, exactly, and promptly, to the end of the ode. About this period R. P. was prone to a spirit of intolerance, which often discomposed his nights; and he experienced great difficulty in mollifying and subduing this inclination. What a lesson to learn is toleration!

Towards the close of 1777 he was admitted undergraduate of Trin. Coll. Cambridge. In 1779 R. P. began more systematically his critical career. Two corrections made in this year

year occur in pp. 256. 303. (Theocr. Id. I, 66. Virg. Æn. III, 702.). They were very generously imparted to me by his old school-fellow, and unshaken friend through a bitter life, the very learned and amiable Doctor GOODALL, Provost of Eton. This excellent man would have honoured me with a paper containing many other corrections made by R. P. about this time; but it is mislaid. In Sept. 1781, R. P. was elected Fellow of that noble Society. The interval between this date and 1785, when he took the degree of A.M., seems to have been assiduously employed in highly useful but ungainful pursuits. It was a season, which he recollected with pleasure; and would, at times, fondly wish to live over again;—*Pieriosque dies et amantes carmina noctes.* In 1791 his fellowship ceased; on which heart-rending occasion he used to observe, with his usual good-humour (for nothing could depress him), that he was a gentleman living in London without a sixpence in his pocket. Shortly after R. P. was elected Greek-professor. The letter, addressed to his principal elector, in which R. P. notices both events,

events, will, I trust, see light on some future day. Other letters from R. P. are in private hands, which do honour to his heart as well as to his head.

In 1795 R. P. married Mrs. L nan, who sunk under a decline in April 1797. This event is deeply to be regretted, since during this short period he evidently became more attentive to times and seasons, and might have been won by domestic comforts from that habit of tipling, which was doubtless as much a *disease* as the gout, and must have tended to impair a constitution naturally vigorous. Alas! πῶς τις αὐτὸν, πῶς τις ἂν Ἀπὸ τοῦ ποτοῦ παύσειε· τοῦ λίαν ποτοῦ;

R. P. entertained an utter contempt of money; he was independent of circumstances. He left worldly things to worldly minds; his thoughts were elsewhere.

In company R. P. was the gentlest being I ever met with; his conversation was engaging and delightful; it was at once animated by force

force of reasoning, and adorned with all the graces and embellishments of wit. These Attic nights are gone; "but they have left a relish and a fragrance upon the mind, and the remembrance of them is sweet." He possessed a heart filled with sensibility; he was at all times willing to assist his fellow-labourers; and no scholar ever consulted him, who did not leave him instructed and delighted*. It may not be improper to select an instance of his instantaneously passing from one subject to another, which was like it, by way of illustration. It may be thought unworthy of narrative, ἀλλ' ὅμως φράσω. In Oct. 1800, two friends looked in upon R. P. at his chambers in Essex-Court, Temple, and seeing his favourite MS. spread on the table, one of them observed, I am at a loss to perceive how you can decypher these characters; R. P. intimated that the text of this codex was comparatively perspicuous. He then produced a MS. of *John Chrysostom* abounding in cramp contractions, and, turning to the be-

* Μοῦ' ἡδονῆς ἀπῆλθε παιδευθεὶς ἅμα.

ginning,

ginning, read the first five lines which gave the title of the work :—they were astonished at the ease with which he unfolded the terminations. R. P. remarked that our D^{us}. and C^{us}. are as much abridged, only far more common; but, determined to make himself thoroughly understood, he requested his friend to shew him a guinea; which was done. R. P. inquired if he had ever noticed the letters on the brim. He answered in the negative; R. P. then expounded the legend. His friend remarked, that if he might have all the guineas of those who could not make out the inscription, he should be extremely rich. Yes, replied R. P., and you would be in the situation of the hero, who *Postulat ut capiat, quæ non intelligit, arma.* His critical excursion appended *ad Med.* 139. 140. exhibits a *fair* specimen of his manner of discussing with friends literary matters; it is adamant of the firmest grain wrought to the highest polish. Indeed, every thing he said and did was fraught with the most scrupulous regard for plain dealing. TRUTH was considered by R. P. as the basis of excellence; it was the object

object of all his inquiries; he felt pleasure in the search, and satisfaction in the vindication of this rare article. If detected in the slightest error, he would thank the individual who pointed it out, immediately amend it, and publicly confess it. Ἐγώ εἰμι τῶν ἡδέως μὲν ἐλεγχθέντων, εἴ τι μὴ ἀληθὲς λέγοιμι· ἡδέως δ' ἐλεγξάντων, εἴ τις μὴ ἀληθὲς λέγοι. Οὐκ ἀηδέστερον μέντ' ἐλεγχθέντων ἢ ἐλεγξάντων· μεῖζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳπερ μεῖζον ἀγαθὸν ἐστιν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγιστοῦ, ἢ ἄλλον ἀπαλλάξαι· οὐδὲν γὰρ οἶμαι τοσοῦτον κακὸν εἶναι ἀνθρώπῳ, ὅσον δόξα ψευδής. Plato Gorg. 285. E. Laemar. = 123. Routh. = 58, 9. Findeisen. R. P. also contended that truth in every department of human knowledge was mighty, and, in spite of all artificial objects, would ultimately prevail. Καί ποτε μὲν παραχρῆμα δείκνυσι τὴν αὐτῆς δύναμιν, ποτὲ δὲ πολὺν χρόνον ἐπισκοτισθεῖσα, τέλος αὕτη δι' αὐτῆς ἐπικρατεῖ, καὶ καταγωνίζεται τὸ ψεῦδος. Polybius.

Amongst others, who paid their respects to the MSS. of Pseudo-Shakspere, in Norfolk-Street, R. P. was prevailed upon by a friend to

to visit them. After looking at them for a short time, R. P. turned aside to survey the window and the room. Astonished at this indifference, Mr. I. requested him to put down his name among those of believers in their genuineness. At first R. P. endeavoured to excuse himself, as not being an English antiquary: at length, being importuned in a most pressing manner, he said, "Mr. I., I detest from the very bottom of my heart subscriptions of all kinds, but especially subscriptions to articles of faith." R. P.'s friend turning to him said, "Mr. P., you will always be an humourist."—Indeed, in all matters R. P. shuddered at an oath: he deemed it a wanton profanation of the name of our Creator: he contended that his bare word was sufficient. And I would have taken *his* bare word in the most momentous concern. But in these degenerate days "words are very rascals, since bonds disgrac'd them."

In examining an unsound passage he was most cautious; he investigated, balanced, and reconciled. He frequently caught at once the

the ultimate mark, at which he was aiming, and which it required the utmost nicety to hit. Some would overshoot it, others fall short of it; but his movements towards it were deliberate, the effect of each step was watched, his eye was wary, and his aim unerring. The sense being ascertained, the word, which was suggested, might not suit the context: the word being fixed, the metre might not admit it. His emendations satisfied the style, the sense, and the verse.—But, when he could not restore, he never disturbed. *Conjectural* criticism, if I understand the expression, is not regulated by any perceivable law; it is under the dominion of hazard; it is "a hit made at a venture,"—a game at chance: whereas in R. P.'s cures there is a correct leading principle, which influences his decisions; he propounds the degree of evidence which can be collected; weighs every authority, however faint, or complicated, or contradictory; calls in the aid of *paleography* to criticism, and elicits by dint of painful thinking, and severe discrimination, illumined by genius and taste, the effect desired.

sired*. It may be asked, Why all this parade about the *recovery* of a few *old* facts? What is there in truth which is not *old?* The grandest discovery ever made by human intellect,—the *nexus naturæ*,—was the demonstration of a fact as old as the creation.—NEWTON himself did not *make* the truths which he has established; he *pointed them out* to others, from whom they had been concealed.—In these severe investigations DAWES did not distinguish sufficiently between an useful hint, and a general principle; he tried but seldom how far his precepts would hold good. BENTLEY would, at times, lighten upon a passage. His corrections, in general, cost him *too little* trouble†. The day after he had received a copy of Dr. Davies's first edition of Cic. Tusc.‡, R. B. *talked* over with the editor the sub-

* If critics of nearly the same growth did not feel and understand in the same way what was wanted, their coincidences could not be accounted for; see R. P.'s PR. ad App. in Toup. p. 434. *Lagomarsini* ad Poggian. Epist. Vol. II. p. 216.

† See R. B.'s Letter to T. H. pp. 88. 112=288. 317.

‡ See Epist. Clerico, p. 208.

stance

stance of all the emendations, which he was prevailed upon to subjoin to that edition. In the days of their friendship, J. Markland presented R. B. with a copy of his *Statii Sylvæ*, which he looked over with J. M. and suggested those brilliant restorations, which are registered in the margin of a copy in the custody of a friend*. As to SCALIGER, he seems to have been formed of "the porcelain clay of human kind:" in his restitutions θεῖον τι καὶ εὔστοχον ἐστί. In R. P. there was invariably "a presiding principle and prolific energy." In that celebrated canon, viz. *If an iambic verse in tragedy end in a word, which makes a cretic, and the word preceding it consist of more than one syllable, the fifth foot is not a spondee,*—R. P. has marked the limits, and reconciled the seeming exceptions; his proofs hang one upon another by a connecting thread; the perusal of his accurate arrangement, and nice distinctions, is one continued exertion of the mind; in reading

* Afterward this amiable scholar was induced to attach himself to Bp. *Hare*, and to share the credit of unsuccessful resistance against the great *Bentley* with that party.

this

this disquisition we are not suffered to be idle or superficial. He gave up, I believe, the metrical arrangement of the choral odes as a hopeless business.—If his life had been prolonged for about six years, R. P. would have become τῆς Ἑλλάδος σωτῆρα καὶ πρόμαχον· he would have given us some sure, sound, and ruling principles, which might have been safely left to their own operations*. But the prime grace of the Attic year is cut off:—the sun of criticism is set, and in its descent left the western hemisphere in a flood of glory.

On 25 Sept. 1808, on Sunday night, exactly as the clock struck twelve†, R. P. changed his existence, without a struggle, in

* Φημὶ, εἴ τις τοῦτον βάλοιτο οἷον ἄγκυραν πάσης τῆς πόλεως, πάντα ἔχουσαν τὰ πρόσφορα ἑαυτῇ, σώζειν ἂν ξύμπαντα ἃ βουλόμεθα. Plato de Legg. T. II. XII, 961. C. H. St.

† See Dr. Adam Clarke's "Narrative of R. P.'s last illness and death."—"Our prophet is no more; and where shall we find his mantle? Where shall we look for his critical acumen, for his rapid perception, for his unerring sagacity, for his inexhaustible memory, and for his solid judgement?" Quart. Rev. V, 17.

the

the forty-ninth year of his age. Such was the εὐθανασία of our lamented Professor:

ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν,
ὡς ἀσφάδαστος, αἱμάτων εὐθηνσίμων
ἀποῤῥυέντων, ὄμμα συμβάλω τόδε.

Æschyl. Agam. 1294.

His remains were removed from the London Institution, then in the Old Jewry, to be interred in the Anti-chapel of Trinity College, Cambridge. The service at the grave was read in a most impressive manner by the present Lord Bishop of Bristol, Master of our college.

The inscription engraved in brass on his coffin:

RICARDUS . PORSON
APUD . CANTABRIGIENSES
LINGUÆ . GRÆCÆ . PROFESSOR
ET
COLL. TRIN. S.S. ET. IND. OLIM . SOCIUS
APUD . LONDINENSES
INSTITUTIONIS . LITTERARIÆ
BIBLIOTHECARIUS . PRINCEPS
NATUS . VIII. CAL. JAN. MDCCLIX.
OBIIT . VII. CAL. OCT. MDCCCVIII.

It

It was not judged proper to print the Report signed with the names of his medical friends, amongst which is that of Dr. *Babington*, a physician not less renowned for his professional skill than for his humanity and extensive benevolence.

Epaminondas, when upbraided by a wight with celibacy, pointed to the battle of Leuctra as his genuine offspring, which would not only survive him, but be immortal. In like manner, should a peevish and morose prattler inquire what moniment of literature R. P. had erected to perpetuate his name to posterity; it may be answered with sadness, but with truth, *Pauca quidem ingenii sui pignora reliquit, sed egregia, sed admiranda:*—the *Letters to Travis*, *Preface to Euripides*, ed. 3., *note on Med.* 139, 140., and the *conjectural supplement* of the *Rosetta* stone will hand down his name as a Critic till time shall be no more.

If it were required to produce instances of restoration wrought by this second Bentley,

 which

which cannot be contested, the emendation of *Hermesianax*, p. 41, might, I humbly presume, be placed foremost; then Eur. *Helen.* 757., (p. 226.) Æschyli *Suppl.* 675. 312, 3. *Pers.* 321, 2. The wounds, which have been unmercifully inflicted on these passages, are beyond the reach of aid from MSS. It would be blameable to omit the restoration of *Alexis* apud Athen. III, 107. F. (Adverss. p. 65.) which turned out to be, as nearly as possible, the reading of the Venetian MS.; and that of *Lyncus* apud eund. VI. 138. E. (Adverss. p. 87*.). But to do justice to these emendations the tenor of the context ought to be stated, the probable causes of the corruptions explained, and the grounds, on which the emendations rest, as connected with Greek paleography, pointed out, which require types cut for the purpose.

I cannot help remarking with great concern that some of our countrymen, who have

* ἵν' ἔφη, μὴ ἐπιλάθωμαι.—was the form of the emendation, if I remember right, before the appearance of *Cod. Ven.*

risen

risen to eminence since his departure, seem to grudge him the tribute of their applause. Called upon, as I am, to deliver an opinion, which is done with sincere respect for their profound erudition and unwearied research, I must confess that at this exigent moment the loss of R. P. cannot be supplied; that with him true criticism expired; and that the stars, which adorn our hemisphere in his absence, shine with those rays which have been principally borrowed from him.

Esteeming, as I do, the real critic to stand foremost in the noble band of scholars, and to be incomparably the most *useful* labourer in the harvest of Theology, I consider any injury offered to so illustrious an individual as interesting to society. A Lady, whose life has been devoted to the reformation and comfort of the poor, and the honour of our religion, has intruded upon our patience, with all the solemnity of oracular decision, a scurrilous libel unthought of, uncalled for; and insulted his memory with a comparison which would degrade him. I revere the lustre shed

by religion on the unsullied virtues of females; I only not adore the lovely graces of female devotion*, as much as I abhor the malignant tongue of female slander. Pray, what authority have you for the foul expression "gross sensuality?" None whatever. He had one failing, but he was so great a man that I shall soon forget what it was.

Ἥδιον οὐδὲν, οὐδὲ μουσικώτερον
Ἔστ' ἢ δύνασθαι λοιδορούμενον φέρειν·
Ὁ λοιδορῶν γὰρ, ἢν ὁ λοιδορούμενος
Μὴ προσποιῆται, λοιδορεῖται λοιδορῶν.

As to "corrupt principles," what do they imply? his critical morality? an invincible love of truth? an inflexible probity? unwearied exertions in the cause of literature? Or do they import a want of belief in the evidences of Christianity? An unbeliever, Madam, would not have exposed the blasphemous manner, in which Lord Shaftesbury derides the holy Scriptures. A ridiculer

* See Dr. Parr's Discourse on Education.

of

of the sufferings of the christian Martyrs would not have observed concerning St. Cyprian, that "the merits of the martyr threw a shade over the defects of the author, and the veneration, that ought to have been confined to his piety, was extended to his writings."—An infidel would not have asserted "that the miraculous gifts of the Spirit, which attested the mission of Jesus, were truly the witness of God, which he witnessed by his Son *." No, Madam; an unbeliever has no concern with the *doctrines* of Christianity. R. P. was, and he wished to be considered, a Christian. If you had witnessed the horror, with which he received the foul charge of being a suspected unbeliever, when discovered to him by a friend with the utmost delicacy, you would not have fulminated against him such anathemas:—if you had seen him in the season of affliction, when the prospect of nothing but a "steril promontory" was lying before him;—if you had heard him at this moment of dismay recite with inexpressi-

* Letters to Travis, pp. 258. 266. 398. Paley's Mor. and Polit. Philos. ii. 109.

ble

ble fervour and solemnity the third chapter of Job; you would, I doubt not, have been touched with other emotions than those of theological hatred. Yes, Madam, if you had ever been present, when he quoted with perfect relish from Tillotson, Barrow, Barclay's Apology, Chillingworth, and St. Augustine, passages hardly to be equalled in any language, you would not, I am sure, have applied to him these hard, unchristian words. Cease then to profane the memory of PORSON with such unsparing reproaches.—You may say that his religious creed resembled that of Dr. *Samuel Clarke**: you are at liberty to think so. Will you contend that Dr. Clarke was not a Christian? Such uncharitable sentiments belong not to me. "Though truth in those controversies can only be on one side, sincerity may be on both. And I will enjoy the holy hope, that by an equal sincerity, through the power of that blood which was shed equally for all, both parties may at last find

* Nomen viri docti, acuti philosophi, et theologi sobrie philosophantis, carum et sanctum mihi habetur.

equal

equal mercy*." I can make no apology for these strictures: I leave them to the closet, and to self-examination.—The revered name of my friend is safely lodged in the sanctuary of my heart, "never, never to be torn from thence, but with those holds which grapple it to life."

26 April, 1815. THOMAS KIDD.

* Horsley's Charge, p. 74.

PREFACE,

CONTAINING CHIEFLY

A LIST OF THOSE WORKS, WHICH ARE CONNECTED WITH LITERATURE*,

INTERSPERSED WITH REMARKS.

N.B. An asterism is prefixed to the articles contained in this volume.

*i. *Alexis: Ἀωροθάνατος.*

THE English verses were given by the late Rev. *Wm. Collier*, B.D., Senior Fellow of *Trin. Coll.* and Regius Hebrew-Professor, to be translated into Greek trimeter Iambics by the candidates for one of Lord Craven's University-scholarships which was then vacant. Being on a

* There are other effusions of humour and of the species of composition which is chiefly acceptable to that stirring family, the editors of our ephemeral journals. I have examined the quotations from Latin and Greek writers, with which they are sprinkled, for emendations; and for nothing else; for he uniformly advised me not to read Newspapers. I bewail the unpropitious hours, in which four of these papers were written. His mind must have been overclouded. Certain of the Jesuits have attempted the same perilous analogies, which are contained in three of them. But this kind of writing cannot be defended by example.

visit

visit to Mr. Knight's at Milton, near Cambridge, Mr. C. accidentally took up a stray No. of the * * * * * * Magazine, and in turning it over he lighted on this epitaph; transcribed it, and applied it to this purpose.—With this account Mr. C. favoured me, if I recollect aright, in 1798. I have consulted most of the Journals from their commencement to this period, but, with pain I state it, to no purpose. At the time it was generally attributed to Mr. C.; and R. P. always suspected it to be the offspring of his muse. About three years before his demise R. P. showed me the foul copy, which exhibited his first expressions and corrections made in the examination-room before he rewrote it, and permitted me to take a sort of fac-simile which is mislaid. The paper was embrowned with age. It would be highly ungenerous to point out the Homeric metre of one word, those niceties of Attic orthography which he had not then attained, and the violation of a recondite property of Iambic metre, which R. P. discovered about three years afterwards. He communicated it with his oldest and most intimate friend, the Rev. Dr. GOODALL, who in mentioning it to his pupils never omitted to attribute it to its rightful owner*. Suffice it to state that this attempt was made by a Junior A.B. nearly thirty-four years ago, and it will scarcely be doubted that this A.B. was R. PORSON†. Other juvenile exercises by R. P. are still in existence.

* See Mus. Crit. III, 330.

† Æschyl. Septheb. 533. βλάστημα καλλίστρωτον, ἀνδρόσπαις ἀνὴρ,—juvenile quidem illud, sed GRONOVII juvenis, Markl. PRÆF. ad Stat. Sylv. xv.—Commentatione, juvenili quidem, veruntamen juvenis Hemsterhusii, D. R. Elog. p. 24. ed. 2.

About

About this period, 1782–3, R. P. proposed to republish *Budæus' commentaries of the Greek language*; he would have verified the references, added short notes, and a good index. This project, if it had met with due encouragement, would have banished from our public schools *Vigerus*, which is, comparatively, a bad book. But he was thwarted in his views.

*ii. *Review of the second part of the first volume of* Schutz's *Eschylus. Mr.* Maty's *Rev. June*, 1783, pp. 433—436.

In his Review for March, 1783, p. 268, Mr. Maty notices, no doubt with R. P.'s permission, that a scholar of Cambridge "is preparing a new edition of *Stanley's Æschylus*, to which he proposes adding his own notes, in three volumes, and *will be glad of any communications on the subject*, either from Englishmen or foreigners." And in his Rev. for Oct. ——, p. 328, Mr. M. informs his readers that this scholar is "the author of the excellent Review of Brunck's Aristophanes. To him, therefore, to whom the edition of Æschylus is now entrusted, the learned will send their notes, which (I forgot to mention before) may be addressed to me."—Solicitous to collate the celebrated *Victorian* MS., then at Florence*, which Professor *Salvini* had inspected for the use or curiosity of Doctor *Askew*, R. P. proposed to visit this repository, once the seat of Medicean

* This far-famed Codex has been lately seen at a low tavern in Switzerland, and is now, perhaps, consigned to *that same ancient vault,*
Where all the kindred of the Capulets lie.

magni-

magnificence, and to collate this MS. "at an expense not greater than that, for which the task could have been performed by a person on the spot." After some discussion, in which a genuine critic, well known in the *Primrose Path* as well as the *Fosse* and the *Watling Street*, gave, I am concerned to say, his decided opposition, it was suggested by a grave man, and most wonderful scholar, then perching on the pinnacle of power, that R. P. might *collect* his MSS. at home*. This is alluded to in a note to his letters on Travis, p. 57. Alas! *how marr'd and stinted hath his greatness been!*

About this period R. P. commenced a correspondence with *David Ruhnkenius*†, whose *preface to the second volume of Hesychius*, and *historical disquisition on the Greek orators*, he had read with delight. R. P. stated that he was about to undertake an edition of Eschylus, and requested to be honoured with any fragments of this parent of Greek tragedy which occurred in D. R.'s body of inedited Lexicons and Grammarians that bear the stamp of authority‡. The editor of the Strasburg Sophocles had drawn the most valuable glosses in his *Lexicon Sophocleum* from this

* Be not dismayed; we have Dr. Arbuthnot and Mr. Travis's authority for this combination; "the accurate Mr. *Hearne* of *Oxford*, who *collected* the *Bodleian* MSS. for us"—Gulliver decypher'd, I, 82.; and, "*Papplebaum*, G. T. his *collection* of the *Berlin* MS." Index to 3d ed., letter P.

† See Wyttenbach's Vita Ruhnkenii, p. 232. Saxii Onomasticon, VIII, 461.

‡ Satis notum est eum suo sibi labore thesaurum comparasse eruditionis Græcæ e veterum Grammaticorum scriptis nondum luce donatis, quæ diversis in Bibliothecis, maxime in Regia et Cœnobii Sangermanensis servantur. Brunckii PR. ad Soph. 4to. vii, viii.

source.

source. Not willing, however, to take advantage of D. R.'s unsuspecting goodness without submitting to him his pretensions for the task, he sent this restorer of Plato a specimen of his progress in emendatory criticism. In the first he achieved a restoration of Æschyl. *Suppl.* 675-7, which had been begun by *Stanley*, and, by accident, successfully followed up by *Pauw*, and approximated to by *Heath*. The light borrowed from this passage he reflected upon Plutarch, who had been wofully mutilated, *Erot.* p. 758. F., and made these two authors amicably conspire in healing and strengthening each other*. The other sample related to a mangled fragment of *Hermesianax*, 89, seq. which was in substance the same as the Latin note at pp. 41, 2. of these tracts.—D. R. showed this letter to his favourite pupil, *Wyttenbach*†, who applauded the good service done to Eschylus and his old friend Plutarch: yet in the excellent

* This emendation has been referred to in his note *ad Ph.* 800. and ably stated by a learned brother in M. Rev. for June, 1807, pp. 529-30. R. B. *ad Hor. Carm.* IV, xiii, 7. had furnished a model of criticism, misnamed conjectural, on the same treatise of Plutarch which R. P. has outdone. In the same way R. P. made whole a passage in Dionysius of Halicarnassus in his Diatribe *ad Eur. Med.* 139, 140. This restoration he had allowed to lie by him for more than four years. I put a copy of Valckenaër's *Callimachea* into his hands about the close of 1799 or at the beginning of 1800, some time before it was regularly imported into this country; in turning over the leaves he stumbled upon *Valckenaër's* attempt to correct the passage. Surprised at V.'s failure, he produced a scrap of paper, upon which his emendation had been registered, and requested me to take a copy of it in bar of accidents.

† Ceterum cognovimus novam item Æschyli editionem institui Cantabrigiæ a Rich. Porsono, V. Cl. de cujus acumine et doctrina bene

lent edition of this moralist, it has unaccountably escaped his memory; see Vol. IV. p. 29. ed. 4to=p. 42. 8vo. As to the other correction, W. intimated to D. R., who was of a most conceding disposition, that he had anticipated nearly the same alteration—ἔξοχον εἶναι Ἀπόλλων

·Ἔχρης' ἀνθρώπων—

but this order of the words is not sanctioned by any MS.; whereas R. P.'s arrangement is countenanced by *Bessario's Codex*, and transcribers would naturally prefer ἐχρὴν or W.'s ἔχρησ' to the less common but appropriate word ἔχρη. Surely this is using another Critic's mental progeny, "as gypsies do stolen children—disfiguring them to make them pass for their own." Our professor, however, has very generously given W. the chief merit of this palmarian emendation.

In his answer addressed

"Viro præstantissimo
Richardo Porsono
S. D.
David Ruhnkenius,"

the beginning of which I have already recorded, D. R. sent him eight leaves of foolscap, folded in a quarto form, and crowded with unpublished remains of Eschylus, which had been extracted from his Thesaurus. The vacant spaces of the autograph were occupied with R. P.'s remarks.

In the year 1797 or 1798 a calamitous event took place; πᾶς τοῦτό γ' Ἑλλήνων θρεῖ—and well they may. A fire

bene nos sperare jubent egregia quædam specimina, privatim nobis cognita, necdum in vulgus edita. Bibl. Crit. P. VIII, p. 140. This epistola critica, of which R. P. had not preserved a copy, will, I trust, find a place in W.'s promised correspondence of *David Ruhnkenius*.

broke

broke out in the house of a relative, with whom R. P. had been passing a few days. It irrecoverably destroyed this communication of D. R.; the exquisitely beautiful transcript of the *Galean Photius*, which by indefatigable perseverance he replaced; a copy of *Kuster's* Aristophanes, the margins of which were crammed with collations, notes, and emendations, which could not be retrieved; and other literary treasures. In returning to Town the day before this disaster happened, R. P. paused three or four times on the road, deliberating whether he should return for his books and papers, and once actually turned his horse towards Merton. Unfortunately, however, he persevered on his journey, and in the following night devastation accomplished its hideous work.—When his affectionate friend, Doctor *Raine*, ὦ φίλτατον φώνημα, whose loss is bitterly bewailed by every lover of learning, profane and sacred, opened to him this woful business, R. P. inquired if any lives had been lost: Dr. R. replied in the negative. "Then," in the generous exaltation of despair, he said, "I will tell you what I have lost—TWENTY years of my life!

To each his sufferings: all are men
Condemn'd alike to groan;
The tender for another's pain,
Th' unfeeling for his own."

*iii. *Review of the Strasburg Aristophanes* †; 4 Voll. 4to, and 8vo, 1783: by R. F. P. Brunck; Argentorati, 1783.

This article was drawn up in one night, and a portion of the following day. He possessed at this time only the

† This article is printed from a copy which was revised by R. P. The most useful parts of it have been done into Latin by the accurate *Gotofr. Henric. Schæfer*: Class. Journal, IX, 136—143.

Aldine,

Aldine, first Basil, and Cambridge editions of Aristophanes, and consulted the first and second Juntas, in the libraries of his friends. A copy of the first Junta, which had been picked up for a trifle in the neighbourhood of *Saxe Weimar*, was given R. P. by the Rev. *Cleaver Banks*, whom he always mentioned with the most affectionate regard, and generally added, "*Banks' library is my library*." His accurate knowledge of the local situations, customs, and opinions, of the virtues, vices, and political animosities, which prevailed at this æra, excited earnest hopes that R. P. would have given us a PERFECT edition of this comic Poet.—*Gilb. Wakefield**, however, had an unconquerable distaste for this standard of Attic purity; that distinctness and vivacity of character in the dialogue; that stately movement of his own metre; and that glow of genius, that etherial fire in his choral odes, which, at times, transported the poet beyond the limits of his usual execution, had no charms for G. W.—Not that I wish to defend every atom of the poet. What he says about Agatho in the Thesmophoriazusæ might have been entirely in jest; and might, in that degraded state of society, have been pleasing to Athenian ears: still I cannot help turning aside from it with loathing. The retouched comedy of "the *Clouds* obscured, I fear, the brightest star of the Achaian firmament;" it sowed a seed, which did not immediately quicken, but which would not perish; and gradually prepared the way for the accusers of the first of moral philosophers. In this, however, G. W. was not singular; for the scenic entertainments of our national bard have even been designated —fountains of impurity; and I have met with a passage

* Letters to Mr. Fox, pp. 175, 6.

on

on this subject taken from a primitive father, "which would make the hassocks at the Tabernacle, like the chairs in Dioclesian, jump for joy." See *Theodorus Hyrtacenus*, Ep. xxx. in notitia MSS. Paris.

Plato also does not escape the indevotedness of G. W.; *he* had little or no share in his esteem: and no wonder; for Plato was a great admirer of Aristophanes. This first of Pagan sages, concerning whom we hear so much, and know so little, had rivetted the affections of our Professor for the last six or seven years of his life. In depth of thought R. P. deemed him without a rival; but his text, he observed, teemed with interpolations. Quo magis his, qui altioris Critices studio ducantur, dies noctesque elaborandum est, ut assidua lectione in justam Platonis consuetudinem veniant.

*iv. *Review of* Weston's *Hermesianax*;—April, 1784, pp. 238—243.

*v. *Review of* Huntingford's *Apology for the Monostrophics*,—Aug. 1784, pp. 93—96.

If the character of Dawes, as a critic, had been treated with due respect, this article would not have been thought of. R. P. considered the making of Greek verses as wholesome exercise; it requires extensive reading and retentive memory; and produces a facility in the application of those nice discriminations of style adopted by the Homeric, tragic, and comic poets, which have been pointed out by master-artists. R. P., however, did not encourage the

publication of such attempts. For "all that is good in the modern composition of ancient Greek is good for nothing; for, unless such composition be a cento, it can never certainly be correct; and if it be a cento, where is its value?"

*vi. *The learned Pig*.—April, 1785, pp. 289, 90.

*vii. *Short notes appended to* Le Clere *and* BENTLEY'S *letters*.—April, 1786, pp. 255, 7, 60.

viii. *Notæ breves*† *ad* Xenophontis *Anabasin*; 4to et 8vo, 1786, pp. xli—lix.; et "Lectori, si quis erit, S." Notæ, quibus litera W. adscripta est, viro eruditissimo, *Gualtero Whiter*, Aulæ Clar. Cantab. haud ita pridem Socio, et Etymologici conditori acerrimo, debentur. VIVUS VALEAT: FELIX PERFICIAT.

*ix. *Three panegyrical Epistles*, Hawkins *v.* Johnson.—Gent. Mag. for Aug. 1787, pp. 651—4. Sept. pp. 751—3. Oct. pp. 847—9.

Since whatever is connected with the name of *Johnson* is interesting to Englishmen, these critical effusions of R. P., drawn up under the roof of his friend and defender at Greenwich, and abounding in that raciness and force of pleasantry so peculiarly his own, have found a place in the Appendix.

† A copy of these notes enriched with MS. additions is amongst the reserved books which belonged to R. P. On this account it did not become me to reprint the Cambridge impression.

x. *Notæ*

x. *Notæ breves ad* Toupii *emendationes in Suidam* A. R. P. C. S. S. T. C. S. [*i. e.* A Ricardo Porsono Collegii Sacro-Sanctæ Trinitatis Cantabrigiæ Socio.]; Pp. 431—506. Dabam *Londini* 1 Julii 1787. Prodierunt *Oxon.* 1790†.

[In indice rerum et verborum memorabilium comparent addenda et corrigenda ad notas uncinis inclusa.]

xi. Beza's *MS. and Dr.* Kipling—*Strictures on Mr.* Travis. Gent. Mag. Oct. 1788, pp. 875—877.

xii. *Case re-stated between Mr.* Travis *and the writers he opposes.*—Dec. 1788, pp. 1063, 4.

*xiii. *Review of Mr.* Robertson's "*Parian Chronicle:*" Lond. 1788. Month. Rev. Jany 1789, pp. 690—97.

xiv. *On the authenticity of* 1 John, v. 7. G. M. Feb. 1789, pp. 101—105.

Having been informed that about this time a letter con-

† The delay attending this new edition of *Toup's* notes is alluded to in the justly celebrated Rev. of *Glasse's* Greek translation of Samson Agonistes; speaking of a canon, which subsequent inquiries must for ever tend to elucidate and confirm, the sagacious critic adds, this "remark would have been unnecessary, if the notes on the new edition of Toup on Suidas had appeared from the Oxford Press." Month. Rev. Sept. 1789. p. 244. See also the same on vv. 255, 346. R. P. *ad Or.* 1623. As these notes operate powerfully on the sale of Toup, I was induced not to republish them.

taining strictures upon the "Essay on the transfiguration of Christ," 1788, had been addressed to the Right Reverend and learned author, by "*a Mr. Porson*," and also inserted in one of our Monthly Miscellanies, I ventured to mention the matter to my friend, and added that diligent inquiries had been made after this article, but to no purpose. R. P. recollected the fact, but did not appear to me to own himself to be the author of the remarks: he intimated that the letter alluded to was written by a friend; and that the good Bishop admitted that it contained the *fortiter in re*, but lamented a scantiness of the *suaviter in modo*.

xv. *A doubtful text of Scripture in the* Complutensian *edition.* G. M. April, pp. 297—300.

xvi. *Character of* R. Stephens *as an editor of the N. T.* —May, pp. 386—88., and June, pp. 512—18.

xvii. *Ideal MSS. quoted by Mr.* Travis.—Aug. 1789, pp. 690—97.

*xviii. *Reproof valiant to Mr.* Travis's *Reply churlish.* Feby 1790, pp. 128—133.

This letter has been reprinted in the Appendix, pp. 352—368.; and the seven letters preceding it, emended and enlarged, form the five first of the following collection. The short account of Beza's MS.† and of the commencement-speech was, for obvious reasons, omitted.

† See pp. 292—96.

xix.

xix. *Letters to* Mr. Archdeacon Travis, *in answer to his defence of the three heavenly witnesses,* 1 John, v. 7. *By* R. PORSON. 8vo. pp. i—xxxix. pp. 1—406. Lond. 1790.

"I consider Mr. Porson's answer to Archdeacon Travis, as the most acute and accurate piece of criticism which has appeared since the days of Bentley. His strictures are founded in argument, enriched with learning, and enlivened with wit; and his adversary neither deserves nor finds any quarter at his hands." *Gibbon's* Miscell. vol. I. 159, 60. See also *G. Steevens* on Shakspere, III, 68. This is the meed of well-earned fame; it is, however, doubted whether this could have been extorted from Mr. Gibbon's *candour,* if he had not felt himself defended by accident in this reply. Of Dr. Bentley's "Remarks upon Collins," which from "the many just observations they contain, the ready and clear solution they give of several difficulties of great moment, and the spirit of sound criticism and true learning which pervades the whole*," are entitled to a place on the same shelf as R. P.'s letters, Mr. Gibbon very coolly observes, they are "full of learning and scurrility†:" with as little precision might a reader say, The history of the decline and fall of the Roman Empire abounds in eloquence and indecency. Indeed, the sly way of insinuating objections in the room of fair reasoning, when Christianity is concerned, and the confounding of the *different ages* and *merits* of the ancient Fathers render the

* The late deeply regretted Bishop of London's pref. to *Enchir Theol.* pp. IX, X.

† Misc. II. 133.

caution

caution once given by a great statesman, "never to believe Mr. Gibbon when he speaks about priests," necessary to all his readers. I will add another remark of that great orator and acute discerner of literary merit: "Gibbon," says Mr. Fox, "has quoted many books as authority, of which he had only read the preface. He produced a singular instance of this, where Gibbon had quoted a passage as being in the *third* book of a writer, whose work is divided into *two* books only. Gibbon was led into this error by the translator of the preface of the book quoted, who, in transcribing the passage, had made the same mistake." In this quotation I am obliged to trust to memory. As to his style, much as he sometimes admired it, R. P. was wont to remark that it would be a good exercise for a schoolboy to translate occasionally a page of Gibbon into English.

I have collated the first five letters in this volume (pp. 1—132.) with those seven which first appeared in the Gentleman's Magazine and were addressed to Mr. Urban. It would have been a waste of time and paper to record the improvements made by R. P. in his revision of this collection: suffice it to state, that wherever Mr. Urban's printers have been more watchful than those employed by Mr. Egerton, I have not been negligent of their fame. I have also verified some of the references made by R. P., and have added a few extracts from Dr. BENTLEY.

PREF. iii. l. 6. "restored" [but not correctly] "by—"

viii. n.* In the year 1716–17 Dr. BENTLEY, being candidate for the Regius Professorship of Divinity in the University of Cambridge, read this probationary lecture, which R. P. had perused.

— l. 16. "volume" p. 544. 4to ed.

xviii.

xviii. l. 14. Cic. Divin. in Cæcil. IV. 300. ed. *Græv.* l. 20. "collection" pp. 1—132.

xix. l. 19. and p. 37. "but let them not measure all others by their own narrow and partial inquiries." R. B. against Collins, p. 110.

xxi. l. 19. dele "his"

xxii. l. 19. If R. P. had willingly engaged in a critical investigation of this verse, and not considered himself bound to trace the wily mazes of his feeble antagonist, the disquisition would have been contracted into a comparatively narrow compass, and would have been conducted with becoming gravity. In its present form, bits of the finest temper and of imperishable substance are in it; and those, who lament the absence of satisfactory evidence,—

I dare not call them fools, but this I think,
When fools are thirsty, they would fain have drink.

xxiii. l. ult. Boileau [P. P. D.]

xxiv. l. 10. Vindication, p. 51 [quoted, I suspect, from memory].

——l. 17. [—nulla admiratione dignum foret, cum fontium et torrentium aqua juxta naturam terræ, per quam currunt, saporem mutare soleat,—*D'Orvillii* Sicula, p. 26. Ut cum in sole ambulem, etiamsi aliam ob causam ambulem, fieri natura tamen ut colorer. Sic cum istos libros ad Misenum (nam Romæ vix licet) studiosius legerim, sentio orationem meam illorum *tactu* quasi colorari. *Cic.* de Orat. II. XIV.]

xxv. l. 7. Cic. Divin. in Cæcil. x. 312. [Quam turpe est iis criminibus alterum condemnare, quæ si tibi objiciantur, ea dissolvere non possis? *Lambin.* in Cic. ad Attic. I. 18. p. 137. *Græv.*]

xxv.

xxv. l. 20. Ludovicus Vives de tradendis disciplinis, V.

xxix. l. 10. [In imitation of *Hierocles*, who "ausu plane novo, et reliquis Christianismi hostibus intacto, Apollonium Tyaneum Christo Deo nostro comparavit, æquavit, præstulit." PEARSONI Proleg. de Hierocle, p. 20. conf. pp. 57, 8.]

xxxi. note, read "p. 70."

xxxiv. l. 6. *On that joyful occasion* R. P. would probably have substituted the following passage for the motto: Quo, moriture, ruis, majoraque viribus audes? Fallit te incautum pietas tua.

xxx. l. pen. et ult. Voltaire to Rousseau. [P. P. D.]

P. 1. R. P.'s Character of *Beza's* MS., and the Editor, by which this letter was introduced in G. M. pp. 875, 6., is here omitted.

P. 5. l. 1. (χρόνοι) see pp. 105, 6. and T. H. ad Aristoph. Plut. pp. 178. 407.

P. 6. l. 9. Here begins the second letter in G. M. Dec. 1788, pp. 1063, 4.

P. 9. l. 14. see p. 14.

P. 13. l. 24. Cic. de Divinat. II. 10.

P. 14. = pp. 299, 300. G. M. Apr. 1789. l. 3, 4. Aristoph. Ran. 930, 1. *νὴ τοὺς θεοὺς, ἔγωγ' οὖν Ἤδη ποτ' ἐν μακρῷ χρόνῳ νυκτὸς διηγρύπνησα*, Equit. 1290. *Ἡ πολλάκις ἐννυχίαισι Φροντίσι συγγεγένημαι, καὶ διεζήτηχ', ὁ.* Conf. Epicharm. apud R. P. Suppl. ad Hec. 1169. l. 19. See Travis's dedication prefixed to his first and second editions.

P. 16—38. The third letter in G. M. Feb. 1789, pp. 101—105.

P. 18. l. 21. * * *

P. 19. l. 13. Hor. Serm. II. v, 20. *τέτλαθι δὴ κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης*, Odyss. *T.* 18.

P. 20.

P. 20. note †. See the seventh letter in G. M. Aug. 1789, p. 691.

P. 24. note, l. penult. *Hor.* Epist. II. ii, 211. "The close of one of those long and bright days has not the flame and heat of noon, and would be less pleasing if it had. And I know not why it may not be true in the *critical* as well as moral sense of the poet's words, *Lenior*——." Hurd to Warburton in W.'s Life, p. 100.=p. . .

P. 25. l. 3. Shaksp. Henry IV, P. ii. p. 86.

P. 33. l. 20, 1. *Catull.* Nupt. Pel. et Thet. 407, 8. Quare nec tales—Edd. Quare nec nostros R. P. in G. M. p. 104.

P. 41—52. the fourth letter in G. M. April 1789, pp. 297—300.

P. 46. l. 16. *Poole's* Synopsis, IX. p. 3547, 66.

P. 50. l. 7.—serve your best thoughts as gypsies do stolen children, disfigure them to make 'em pass for their own. *The Critic.*

n. †. l. 6. Dr. Bentley, I suspect.

P. 51. l. penult. *Eurip.* Fragm. incerta CXLI. *Τίκτων ἄρ' ἦν, ἔπραξας οὐ ξυλουργικά.* tractant fabrilia fabri: *Hor.* Epist. II. i. 116.

P. 54—61. the fifth letter in G. M. May 1789, pp. 386, 7.

—— l. 2. [Legion-Club]

—— l. 9, 10. Swift.

P. 60. l. 12. "Mr. Griesbach"—this paragraph is placed after "R. Stephens—Cymbeline [II. i.]" in G. M., p. 388. l. ult. Bentley upon Pseudo-Phalaris, PR. xci=xlvii.

P. 61. l. 23. the sixth letter begins in G. M. June 1789, pp. 512—518 = 61—87.

P. 62.

P. 62. l. 23. Cicero * * *

P. 64. l. 9. Gen. XLIX, 6.

P. 66. l. 21. " marked ι" G. M. 513.

Pp. 70. 76. 87. " *H. Stephens*, becoming unfortunately deranged in his intellects towards the close of his days, destroyed many of his MSS. [*Bayle* Art. *Anacreon*, ed. *Rotterd.* 1702. Note L.]" 3d ed. p. 260. Mr. Travis was indebted to a friend for this reference.

P. 77. l. 15. Cic. Divinat. in Cæcil. IX. p. 309.

P. 82. the note †, which occurs in G. M. pp. 516, 7. forms part of the Postscript to this letter, pp. 96—98.

P. 84. l. 19. Bentl. ad Hor. A. P. 441. p. 705. a, ed. ult.

P. 92. l. 15. Burke * * *

P. 93. l. 11. Callim. hymn. ad Jov. 65.

P. 94. l. 4. read "pp. 159, 353, 355,—"

P. 95. l. 19. Hear what R. P.'s great predecessor pronounced more than seventy years ago: " The New Testament has been under a hard fate since the invention of printing. After the *Complutenses* and *Erasmus*, who had but very ordinary MSS., it has become the property of booksellers. *Rob. Stephens'* edition, set out and regulated by himself alone, is now become the standard. That text stands, as if an apostle was his compositor. No heathen author has had such ill fortune.‡ etc." This is owing to the general inability of the editors, not to the decays of time. The Pope's *Vulgate* was " recensed and adjusted" by mere theologians; and the Greek text of the Protestant Pope, Robert Stephens, was, in general, settled by himself.

‡ Dr. Bentley's letter to Archbp. Wake, dated " April the 15th, 1716."

self. In the early ages the Scriptures were eagerly sought, and frequently transcribed. The vast body "of Various Readings in them is not a desirable good, but an evil by accident; in Tract of time it was hardly avoidable, from Human Nature and Circumstances of Things*." The number, however, of good MSS. still extant, and in course of multiplied variations, furnish alone a decisive proof, if proof was wanted, that "the New Testament has suffered less injury by the hand of Time than any Profane Author†." That illustrious Critic and Theologian, L. C. VALCKENAER, made a mock defence of Dr. *Whitby's* splendid paradox; but the posthumous specimen of those excellent annotations, which that revered scholar had made on the text of the NEW TESTAMENT, evinces the great utility of various lections taken from MSS. and the Fathers in recovering the genuine context, when the investigation is conducted by a head stored with the history of the Greek language, trained in the principles of Criticism, and in the application of paleography to this service, and influenced by a heart devoted to the interests of common Christianity. Surely it is desirable that the progress of biblical literature should keep pace with the growing improvements in Criticism.—Allowing those essential doctrines, which are the objects of our faith, to have been as well understood in the early ages as they are in our times, it is submitted that human learning would be nobly employed, as the handmaid to Religion, in proving the authenticity, and unfolding the difficulties, of the sacred writings, as well as in furnishing additional evidence from well-

* RI. BE.'s answer to Dr. Middleton, p. 32.

† Remarks upon Collins, p. 101.

interpreted

interpreted Scripture in support of these articles which are to be measured not by the soundness of metaphysical discussion, but by the strength of religious persuasion. Indeed, when the singularities of idiom and of style in the original language of the N. T. are considered, and the decision of a SCHOLAR on this point, who had traced the Greek language from its rude beginnings to its decline and decrepitude, is gravely weighed, I am willing to believe that discoveries in the revealed word are as inexhaustible as the Divine bounty in which it originates. Be it also remembered, that DAVID RUHNKENIUS, when pressed by a friend to apply himself sedulously to sacred criticism, very modestly replied that he had not as yet proceeded farther in that route than to Demosthenes;—and that R. P., whose table was seldom without a copy of Wetstein, had examined only *three passages* critically;—hence it is collected that in this field, in which our ancestors have laboured with so great success, we still "may start a variety of game in every bush, if we will but take the trouble to beat for it*." Much, I fear, is to be suffered before those speculations will be endured, much less realised. A burning fiery furnace must be traversed before a proper direction will be permitted to be given to human learning by the good liking of our governors.—I will submit a case; whether it be authentic or not, the individual, whom it may concern, can best determine. A late Prelate, venerable in years and in piety, was disposed to hold out a helping hand to individual energy in the good old cause of literature and religion; this benevolent design

* Sir *I. Newton's* answer to Dr. Bentley on another occasion preserved in Bp. *Watson's* Chem. Essays, IV, 257, 8.

was

was checked by a confidential agent, who intimated the great danger of encouraging a scholar, who "read Greek in Mr. Porson's method (what a compliment!)." "If so," replied the good old man, "I am sorry for what I have already done; but * * *" the blank may be easily filled up. Successless virtue! illustrious disgrace! When, however, the natural infirmities of age render worth of every kind a prey to delusion, any error of judgement, though terrifying in its consequences, is of secondary consideration;

ὡς τἆλλ' ἅπαντα δεύτερ' ἡγεῖται πατὴρ
Ζεύς. οὐ γὰρ ἡ ὑσέβεια συνθνήσκει βροτοῖς·
κἂν ζῶσι, κἂν θάνωσιν, οὐκ ἀπόλλυται.

May this unconscious vender of incense, which pains the sense, feel no compunctious visitings in his last awful moments; may he depart in peace!—Sed quid ego hæc autem nequidquam ingrata revolvo? Quidve moror? si omnes uno ordine habetis *Achivos*, Idque audire sat est; jamdudum sumite pœnas.

P. 101. the seventh letter in G. M. Aug. 1789, pp. 690—697 = 101—132.

P. 104. "I have still a scruple—my conjecture."—note * in G. M. pp. 690, 1. is here reprinted in the Postscript, pp. 132, 3.

P. 106. l. 17. retractation G. M.

P. 110. note, l. ult. *Congreve's* Way of the World.

O these deliberate ——! when they do choose,
They have the wisdom by their wit to lose.

Merch. of Venice, II, ix.

P. 118. note †, "XI." G. M. p. 694. whether correctly or not I cannot, at present, ascertain, as the *Journal* is not

not before me. In D. R.'s Praef. ad Hesych. p. viii. there is a reference to "*Athenæus* ix. p. 501. F." whereas in the cancelled leaf it is, "*A.* xi.—;" this is right.

P. 120. l. 11. "But then, whether, as I said, *I was mistaken in the Nature and Force of my Proofs*, or rather in the Nature and Force of my Adversary; I leave that to the judgement of others." Bentley on Pseudo-Phal. p. 27. Permit me to observe that R. P. sometimes falls into the strain of his great model, and has unintentionally ensnared certain contemporaries by allusions to passages which, he took for granted, were well known to his readers; ad Or. 273. R. P. adds, "Ceterum verissime observat Reiskius Euripidem facile potuisse solœcismum et sibila Comicorum effugere, versum sic concinnando: *Ἐκ κυμάτων γὰρ ὁρῶ γαλήνην αὖθις αὖ.* Certe Aristophanis, Sannyrionis, Strattidis, aculeos potuit contemnere, si sic omnia dixisset." His friend* in Crit. Rev. for Nov. 1800, p. 244. affected to think that R. P. had, in good earnest, sanctioned this transposition! After giving vent to his critical acrimony, he has added a saving clause, of which he might avail himself, if hard pressed.—Would any scholar resolve R. B.'s opinion of *Joseph Scaliger's* alteration ad Manil. iv, 901. into an approbation of the suggestion of that Prince of Critics? "Contemnere potuisset Scioppios, Titios, et Petavios; si omnia sic dixisset."—or understand Juvenal's Sat. xiv, 123, 4. Antoni gladios potuit contemnere, si sic Omnia dixisset! as a rapturous panegyric of Cicero's O fortunatam natam, me consule, Romam.—When Mr. *Foote* observed to a gentleman, who had been enlarging upon the

* See G. W.'s letters to Mr. Fox, p. 177.

numerous

numerous domestic virtues which served to compensate for the homely appearance of his consort,—"What a thousand pities it is that the Grecian Helen was not more like her! for if she had, Troy most certainly would never have been burnt;"—the good man, doubtless, did not construe this into a flattering opinion of his lady's personal attractions.

Permit me to proceed a little farther. From the stricture upon Mr. Brunck's note ad Bacch. 1123, which appears in R. P.'s appendix to Toup's emendations, no competent judge could collect that R. P. considered the two verses either as anapæstic, or as allied to the melic systems. R. P. also designates Ammonius, vir metri callentissimus, ad Hec. 269. ed. 1. and, from Longinus, or his interpolator, ἀνὴρ οὐχ ὁ τυχὼν, ib. 671. No person, however, who has waded through that gentleman's notes, can mistake the main drift of these compliments. In the Letters to Mr. Travis, p. 223.—"Having been *extremely fond of Gregory*,"—and p. 172.—"my *favourite Gregory*"—the allusion to—"Hæc ex Gregorio Nazianzeno, quem semper in deliciis habui"—is obvious to every resident member of *our* University. Once more, and I have done. In retailing the sallies of R. P.'s exquisite humour, great pains should be taken to give the truth, and the whole truth. In the Month. Rev. for May 1811, p. 58, the following exertion of courtesy is attributed, and with truth, to R. P. "Mr. S. is indeed a wonderful writer; his works will be read when Homer and Virgil are forgotten:" to which add, "but not till then." Compare this with another specimen of undeserving praise from a different quarter: "A tragedy (the Carmelite),—the beauties of which, we will venture confidently to assert, will be admired and felt, when

when those of Shakespeare, Dryden, Otway, Southerne, and Rowe, shall be no longer held in estimation."

P. 131. l. 3. Shaksp. K. Lear, p. 297, perhaps also in Dryden's Don Sebastian, as it occurs in the *Renegade*, A. II, sc. ii.

P. 132. the account of a "commencement speech" in G. M. p. 697. is omitted here. l. ult. altered from, Unum hoc maceror et doleo tibi deesse, Terenti. *C. Cæsar in Terent.*

P. 135. Shaksp. Henry VIII. III, i.

P. 136. note * "Here, Mr. Urban, I take my leave. I ought now to examine the versions and citations of ancient authors, to which the defenders of the verse have appealed. But I fear I grow tedious to you and your readers: I am sure I grow tedious to myself. However, lest Mr. Travis should regret my silence, you may present my compliments to him, and inform him that I shall again do myself the honour of calling on him at a proper time and place. In the mean while, I remain, Mr. Urban, his and your very humble servant, CANTABRIGIENSIS."—The seven letters following were written from short hints in *the little study* at Eton in the course of a fortnight, while R. P. was on a visit to his dearest and oldest friend, the Rev. Dr. GOODALL.

P. 137. l. 2. D. Augustinus de doctrina Christiana, II. xi. 15. "speaking of the several versions of the Holy Scriptures, adds, In ipsis autem interpretationibus *Itala* ceteris præferatur, nam est verborum tenacior, cum perspicuitate sententiæ—which Dr. BENTLEY corrects thus; *Ista* ceteris præferatur, *quæ* est verborum tenacior † "—

† Casley's preface to his Catalogue of the King's MSS.; see also RI. BE.'s answer to *Middleton*, pp. 18, 26, 43. R. B. seems to have believed in the existence of "the Latin *Italic*" in 1713; see his remarks on Collins, P. I. p. 81.

licet

licet omnes, qui hodie manent codices, in contrarium eant. *Sabatier*. For *Itala* Archbp. *Potter*, or a friend, substituted *usitata* *, which is, it must be confessed, somewhat violent and arbitrary. *Illa*, however, which was R. B.'s emendation, as *Sabatier* testifies †, might very pardonably be expanded into *Itala*. Critics have taught us how easily *Italas* may become *Itlas*, and thence *illas*. Jul. Frontinus l. 12, 2. ed. 1779. Caius Cæsar, cum forte conscendens navem lapsus esset, *Teneo te, terra mater*, inquit: qua interpretatione effecit, ut repetiturus *illas*, a quibus proficiscebatur, terras videretur. Scribendum *Italas*. *Buherius* apud *Oudendorp*. Cur. post. R. P. observed to a friend, that *ΚΑΛΛΙϹΤΩΙ* in Pollux, II, § 112, had been altered from *ΚΑΛΛΙϵΤΩΙ*, which had been corrupted from *ΚΑΛΛΙΑΙ ΤΩΙ* the genuine reading. And conversely, the proper name *Istros*, *Histros*, or *Hystros*, had slily supplanted *istos* in Juv. VI, 204, which is not an uncommon case ‡. Bentley, after the most scrupulous researches, was convinced that this version had no existence whatever, as appears from his Letter to Wetstein, and from fragments of his correspondence with the very learned and laborious society of Benedictines of

* "Since the publication of that volume," [Michaelis on the N. T.] "I have had the honour to receive from the Bishop of Oxford another conjecture: for *Itala* his Lordship would read *usitata*: so *Augustine* himself elsewhere calls the old Latin version, and also *vulgata*, as does *Jerom*:" Lardner, T. V. p. 397. The learned and able Dr. *Marsh*, the Lady Margaret's Professor of Divinity in *our* University, thinks not unfavourably of this conjecture: see his Michaelis, V. II. P. ii. p. 622.

† PRÆF. generalis ad Bibl. sacr. Lat. versiones, XXXI, and ad T. III, pp. XX, XXIII, XXVII.

‡ See Schrader, Emendat. p. 158.

St. Maar†. As these scraps have not been reprinted by a friend who is by many degrees fitter for this task than myself, and whose name I should be most happy to mention, I determined to submit R. B.'s arguments on a subject to which R. P. has so forcibly alluded. After stating his recovered reading of St. Augustine, R. B. proceeds to prove to that communicative and useful Body the non-entity of this far-famed version: Unde igitur notitia et nomen istius *Italicæ* processit primo, et inter eruditos inolevit? Nimirum ex unico *S. Augustini* dicto in libello jam citato, ubi, *plurimum*, inquit, *juvat interpretum numerositas, collatis codicibus*, inspecta atque discussa * * * * * In ipsis autem interpretationibus *Itala* ceteris præferatur, etc. Ita editiones Augustini exhibent universæ, *Itala ceteris præferatur*, et huic soli loco, huic unico vocabulo tanta res innititur: vestram fidem! quam infirmo tibicine fulta! Quid enim si ego dixero codices hic mendosos esse? Quid si non dixero tantum, sed et argumentis prorsus evicero? Et principio quidem, quis illud satis emiretur, nusquam alibi in tot spissis voluminibus sanctissimum Patrem hanc *Italam* vel mentione dignatam esse?

XXII. Illud quoque mecum perpendite: *Itala*, inquit, *ceteris præferatur*. subauditur utique *versio*, *translatio*, *interpretatio*. Atqui, *Itala versio*, plane poetica est dictio, nec in soluta oratione locum habet. *Itala regna*, *Italæ vires*, *Itala virtus* ‡ poetarum sunt, qui nomina gentilia pro possessivis§ ponere amant. Sed si hoc in animo habuisset Augustinus, non *Itala*, sed *Italica* dixisset; et

† See Sabatier PR. ad T. III. p. XVIII.

‡ Æn. III, 185. Hor. Carm. IV, xv. 13, 4. Æn. XII, 827.

§ Conf. R. B. ad Hor. Carm. II, xiii, 8.

sic

sic locuti sunt omnes, vel a Ciceronis ætate, qui soluto sermone loquebantur. Mendosus ergo locus est, nec *Augustinus* hic posuit *Itala*.

XXIII. Admitting, however, *Itala* to be the true reading, Dr. B. contends that either the context furnishes ground for a suspicion of corruption, or that the words of this eminent Father are not capable of a consistent sense. Nonne cum prioribus pugnat? Primo jubet Augustinus plures interpretationes inquirere: numerositatem illarum plurimum juvare: mox vero edicit, ut *Itala* interpretatio *ceteris præferatur*. Hoccine ut tam absurdum dederit magnus† Augustinus? Si enim *Itala* ista ceteris præferenda erat, frustra utique et inepte præciperet ‡, ut ceteræ illæ conquirerentur. * * * Dr. B. then proceeds to make good his supposition; St. Augustin recommended the Italic version as preferable to the rest; but adds, that in emending any copies the Greek MSS. ought to be consulted, and in case of discrepancies, the Latin should give way to the Greek exemplars. This preference tends either to weaken the credit of the supposed Italic version, or implies that the *worse* Greek copies preserved the genuine readings. Si enim, ut docet Augustinus, *Itala illa et verborum tenax est, et perspicuitatem sententiæ servat*; quid amplius in interprete desiderandum? Cur hujus loci oblitus Augustinus, *Latinos quoslibet emendandos esse jubet?* Quis vero in Latinis varietatibus

† "He was, indeed, in his day, a burning and a shining light; and he has been ever since, by his writings, one of the brightest luminaries of the Latin church." Dr. *Horsley's* sermon appended to the second edition of his translation of Hosea, p. 14.

‡ In p. xxv, *præceperat*, in order to mix it with the web of Sabatier's context.

titubare possit, si unam illam Latinam, sive *Italam* habeat, nec verbis, nec sententia aberrantem? Hæc, opinor, ἀσύστατα sunt, et Augustino indigna.

XXVI. In promptu est altera, eaque melior et genuina; nullo negotio, sponte sua mihi succurrit. Lego itaque, '*In ipsis autem interpretationibus,* ILLA *ceteris præferatur,* QUÆ *est verborum tenacior cum perspicuitate sententiæ.*'—Videte quam exigui jactu pulveris quantæ turbæ, quanta certamina consilescant.

P. 156. l. 5. Ovid. Met. I, 190, 1.

P. 158. l. 15. Hamlet, p. 270. ED. PR.

P. 163. Eur. Helen. 1633. see Valckenaer's PR. ad Hipp. XXI.

P. 165. l. antepen. Hor. Carm. III, xi. 35.

P. 172. l. 18. Shaksp. Hamlet, p. 271.

P. 173. l. 16. Æn. II, 65.

P. 180. Shaksp. Cymbeline, p. 382.

P. 181. l. 15. Menagiana T. IV. p. 263. ed. Paris.

P. 205. l. 2. Aristoph. Acharn. 151.

P. 216. l. 4. See Bp. Watson's Apology of the Bible, p. 34.

P. 220. l. 18. Odyss. *P*, 218. Conf. R. P. ad Ph. 1415.

P. 227. l. 19. Does Sir I. N. mean Dr. BENTLEY?

P, 236. l. 10. Eur. Or. 725.

P. 243. l. 3. Eloisa to Abelard, 66. It may be observed that the Parody, *Eloisa en dissabelle*, has been generally ascribed to R. P. Anxious to ascertain the fact, and, if true, to possess myself of a copy, I put the question to my friend, and begged him to favour me with the sight of a copy. R. P. very handsomely refused to accede to the latter part of my request; and the substance of his answer

answer to the other is contained in the sequel of a note written by himself on the fly-leaf of a copy of a work entitled "My Pocket Book," 8°, 1807.; which may be seen in the library of the London Institution. "Such is the present eagerness of the public for anecdote, that, let an anonymous author tell the most scandalous and improbable falsehood of a known character, there will be no lack of readers to swallow it. In pages xii and xiii of the preface to this book, the author charges the present Greek Professor of Cambridge with writing a parody on Pope's Eloisa. This statement is certainly false; for the parody in question was printed for Faulder in 1780, as appears from the Critical Review for December 1780, and from the Monthly Review for February 1781*. If therefore Mr. Porson wrote that parody, he must have written it when he was an under-graduate, many years before he became Greek Professor. But if the author should say, that he only meant that the person who wrote the parody is now the Greek-Professor, I shall pass over the clumsiness of the expression, and only desire him to produce his proofs of the latter fact. This I know, that I have several times heard Mr. P. seriously disown all share whatever in the composition of that parody, and all knowledge of its author." Another poem entitled "An Epistle from Oberea, Queen of Otaheite, to Joseph Banks, Esq." 1774, has been improperly attributed to R. P. It was written by a late Member of Parliament well known in the walks of wit;

* It was thus announced in a sale-catalogue of the library of the late Col. Stuart for June and July, 1814; "3457. Porson's Eloisa en Dishabille (privately" [re-] "printed) 1801." The sight of this notice gave great pain to our Professor, and induced him to expostulate with the compiler of the catalogue, who certainly was not aware of the unsoundness of the tradition.

not

nor was it R. P.'s only "favourite modern poem," as those friends, who have heard him recite passages from *The Pleader's Guide*, etc., can testify; Vos meministis enim, Danai, et memorare potestis.

P. 257. by night (Luke xi. 5.):

P. 262. See a woful instance of the neglect of Matt. Prior's caution in a letter to a reviewer inserted in a morning paper, Apr. 3, 1806.

P. 263. l. 4. Tertullian then

P. 274. l. 3. Hor. Carm. IV. iv, 43, 4. R. P. ad Ph. 216. l. 18. same l. 21 * * *

P. 304. l. 1. calls

P. 311. l. 21. Shaksp.'s Hamlet, III, 4. not in the reprint of ED. PR. p. 271.

P. 318. l. ult. Juv. Sat. VI, 283, 4.

P. 319. l. 24. Virg. Buc. VIII, 108.

P. 322. l. 18. 358. l. ult. Bishop *Porteus*. l. 24. The late Duke of Grafton.

P. 324. note, Much Ado about Nothing, p. 108. ed. PR.

P. 326. l. 9. Juv. Sat. VIII, 181, 2. l. 21. Calvin, *Horsley*, the Rev. Wm. Jones, etc.

P. 332. l. 23. Swift, * * *

P. 359. l. 17. (see p. 151.) Isaiah xxxvi, 6.

P. 361. l. 4. Tale of a Tub, p. 168. ed. 1704.

P. 367. l. 16, see Serm. I. 184. l. 23. Il. *B*. 128. *Πολλαί κεν δεκάδες δευοίατο Φοινοχόοιο.*

P. 379. l. 15. P. L. VIII, 503.

Pp. 239, 286, 7. 382, 3.—"*if this reading were once* IN [viz. in *Jerome's* age,—which *Cyprian's* Bible as well as *Jerome's* information assure us of] *we are bound in justice to believe that it was* in FROM THE BEGINNING;—*unless*

less the putting of it in, *at some later period, can be proved by some better argument, than unfair and violent constructions.* Bp. Horsley apud Travis, p. 384, 3d ed. "That renowned champion of Orthodoxy" has stated this argument more discreetly in a sermon preached at Bromley in Kent; Vol. I. p. 182. It is deeply to be regretted that this sorry Critic should have been permitted to use the authority of that great name:—Our Church could but ill spare such scholars as HORSLEY and DAMPIER in the hour of her visitation.

P. 389. l. 20. Tracts, 345.

P. 396. l. 11. Cicero pro Archia IV, p. 298. l. 21. cor. 347.

P. 397. l. 8. Tracts, p. 346. Horsley has given us his own exposition of the entire passage, l. c. pp. 182—4.

P. 398. l. 21. * * *

P. 399. l. 13. In a MS. which arrived in this country about fourteen years after the publication of these letters, the words stand thus; ὅτι οἱ τρεῖς εἰσὶν οἱ μαρτυροῦντες· τὸ πνεῦμα· τὸ ὕδωρ· καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν. In other two MSS. ὅτι τρεῖς ἐ. οἱ μ.· τὸ $\overline{\text{πνα}}$· καὶ τὸ ὕδωρ· καὶ τὸ αἷμα· κ. τ. λ.

P. 405. note*, l. 2 Bp. Hallifax. l. 4. Bp. Watson.

P. 406. l. 3, 4. Dr. Johnson * * *

N. B. In replying to the third edition of Mr. Travis's Letters, R. P. calculated the possible loss of temper, and the certain loss of time; and wisely resolved to relinquish the humiliating task which could add little or nothing to his fame or to this ANSWER.

A MS. version of the Gospels in the Gothic dialect, written, it is supposed, by *Ulphilas* Bishop of Mœsia, about

about the year 360 or 370, is preserved in the public library at Upsal. R. P. was wont to remark that in an age, which teems with literary and religious impostures, a pretended counterpart to this Codex may probably be exhumed from an obscure corner of an unexplored Cloister, containing, at least, the Catholic Epistles, and furnishing irrefragable evidence in defence of 1 John, v. 7. This mischievous and impious knavery might be a bait for the hasty admirers of Mr. Travis; but it would speedily be brought to shame by the keen, deep searchings of real criticism. When I reflect with fear and trembling on the skill, which can extract poison from the most wholesome plants, as well as the propensity of certain reformed females, who are termagant divines, to exceed all the bounds of truth and decency in aspersing or misrepresenting this great man, it is but justice to his friends, the first ornaments in Church and State*, to assert, which I do most solemnly, that R. P. has repeatedly averred, with an elevated warmth, and a severe, impressive earnestness, which are felt at this moment, that "there are more sure marks of authenticity in the Bible than in any other book whatever†." It has been often asked, What service these letters have done to our holy

* Of those personages I have but a very imperfect knowledge, but more than enough to support my assertion.—He was endeared to the Fellows of his own College; whom I should think it an honour to name. In this point, I imitate, as far as I can with propriety, the example of the ancients,—not to sacrifice to heroes till after sunset.

† See Sir I. NEWTON's remark to Dr. *Smith*, when he was writing his commentary on Daniel, recorded in Bp. Watson's Apology of Christianity, p. 84, and in his Sermon preached in the Chapel of the London Hospital, pp. 7, 8.

religion?

religion? It has hindered one of its cardinal doctrines from being supported by falsehood;—let it be defended with fair argument and genuine Scripture: "I would not," says that able and intrepid Theologian, Professor Marsh, "convert Θεὸς into Θεοῦ, John i, 1., or ὁ ὢν into ὢν ὁ, Rom. ix, 5., in defiance of MSS., fathers, and versions, in order to *weaken* the doctrine of Christ's Divinity; nor would I retain, in defiance of the same authority, 1 John v, 7. in order to *support* that doctrine."

In 1792 appeared *Schow's* collation of the only MS. of Hesychius extant, cui hoc nomine plurimum debemus. It confirmed an incredible number of emendations which had been made by R. P.; and assisted him in extricating from the misapprehensions of Musurus glosses which he had pronounced incurable.

*xx. *Review of Dr.* T. Edwards' *edition of* [Pseudo-] Plutarchi *de educatione liberorum* liber. 8°. Cantab. Month. Rev. July, 1793, pp. 257—264.

*xxi. Corrector Lectori [*Virgilii Londiniensis, cura* Heyne; 4 voll. 1793;—*corrigenda et addenda ad notas uncinis inclusa;—errata quæ in textu occurrunt.*

A very learned and perspicacious Scholar had undertaken to correct the Press; after the third or fourth sheet of the Index, which was printed first, the office devolved upon R. P.†. The booksellers were Messrs. Payne (a name to be praised, as often as it is mentioned,) White, Faulder, and Edwards.

† For these particulars I am indebted to my friend E. M.

In

In "a short" and offensively inaccurate "account* of the late Mr. P.," it is stated that "in this edition the late Mr. Steevens counted four hundred and eighty errata,"—Gilb. Wakefield told Mr. Fox, p. 66. that Mr. S. had detected, he thought, "900 errors"—. Mr. S., whose eye was uncommonly nice and faithful, and who has registered with a pencil in the margins of a copy of Warton's Pope, formerly in his collection, many hundred typographical errors, said, if I mistake not, in an auction-room, that he had reckoned up 600 errors, more or less. "But," says an excellent scholar, "whatever might be the number of errors, no blame attached to Mr. Porson; he has been heard to declare that the booksellers, after they had obtained permission to use his name, never paid the slightest attention to his corrections†." See also "remarks on Dr. Combe's statement," p. 13. by a friend, who has often repressed pert pretence, and magnanimously stood forth the eloquent advocate of depreciated merit‡. It is to

* To this tissue of falsehoods and trash, published in 1808, a new title-page and preface (pp. i—xii.) were attached in 1814. I am, I hope, misinformed that this is the production of a dignitary of our Church.

† Mus. Crit. III, 395.

‡ This encourager of rising genius first mentioned with honest pride the name of *Pawson* in the Month. Review; see N° Jany 1785, p. 68. This slight aberration was, perhaps, occasioned by the cramp hand of that great scholar; but the same misnomer occurs in the Confession of Mr. Ireland jun., a copy of which R. P. used to carry about with him, observing to his friends that he had been appealed to by a person who could not spell his name. It may be added that R. P. was wont to ridicule the apologies of the believers in those forged papers, who contended that, though Shakspere *did not*

to be regretted that R. P. did not subjoin to this republication those short notes, which he had formerly meditated on Heyne's Virgil.

*xxii. *Review of Mr.* R. P. Knight's *Analytical essay on the Greek Alphabet;* 4°. pp. 136. Lond. 1791. Month. Rev. Jany 1794. pp. 7—26. April, pp. 379—385.

The questions proposed at p. 113, have been, in a great measure, answered by Mr. K. in the very learned and useful Prolegomena to Homer reprinted in Class. Journ. xiv, xv, xvi.

In 1794 came out the plays of Aristophanes, which had received great benefit from an imperfect collation of the Ravenna MS. by P. Invernizius. It completely established ninety-six of the emendations made by Dawes, and gave the greatest authority to many of R. P.'s restitutions. Irascor codici Ravennati, qui toties quidem alias mihi mea præripuerit, nunc vero eandem lectionem, quam e Suida me Comico redditurum putabam, impudenter sibi arrogarit†. The negotiations entered into to secure a safe asylum for it in this country, split upon a trifle. Since that time it has absconded.

not write them; yet he *might* have written them!—In the dedication prefixed to Warburton's two tracts, 1789, p. 156. n. 1., in Brit. Crit. Jany 1794, p. 49. Feb^y, pp. 123, 137. Apr. p. 424. and Aug. 1796, p. 102. *note,* Dr. *Parr* has applauded R. P.'s matchless attainments.

† The treasures of this incomparable MS. took full possession of his mind for a time; he talked about it at home and abroad; dwelt upon its intrinsic value day and night.

[*ΑΙ ΤΟΥ ΑΙΣΧΥΛΟΥ ΤΡΑΓΩΔΙΑΙ ΕΠΤΑ.* Folio. Glasguæ—1795.]

"This very handsome and well-printed book appeared without the name of any editor in the title, without a line of preface, without a single note, without the scholia, and without the fragments*." It was printed from the text of Stanley corrected by R. P.; and Mr. Schutz very slily† enriched the second edition of his text, which was designed for a lecture-book, with many of the corrections.—After the original proofs of the first five or six plays had been regularly sent to R. P., they suddenly stopped; and, some time after, this impression came forth. It has been said, with what truth I know not, that the paper appropriated for the real edition, had been ingeniously enough employed for this copy‡. However, after a considerable interval had elapsed, the booksellers ascertained that the smaller edition was in existence.

A few copies of the *Choëphoræ Glasg. apud Foulis*, 1777. may occasionally be met with. The text in the main agrees so exactly with R. P.'s true edition, "that it was manifestly taken from it. The very date betrays a

* See the Month. Rev., Feb. 1796, pp. 121—136., which was drawn up by that great man and firm friend of our Professor the Rev. Dr. CHARLES BURNEY, who had frequently congratulated the friends of Greek literature upon this expected edition from the Cambridge-press; see M. Rev. for April 1785, p. 295; May, p. 368; Aug. pp. 106, 7.; and July 1789, p. 10.

† By way of reparation Mr. Schutz has enumerated the termination *ω* of the second person singular of the present passive and future middle forms, as well as *κάγω*, *κάστινα*, etc. among the various readings furnished by the Glasgow-copy.

‡ For this fact I am indebted to my friend E. M.

fraud;

fraud; for Mr. Porson was at Eton in 1777." There is another impression of this play by the same printer in the same year: but it professes to be *ex editione Stanleiana*, and "is totally unlike the former*."

xxiii. ÆSCHYLI TRAGŒDIÆ SEPTEM,—2 Voll. 8°. Glasguæ: excudebat Foulis, 1794. Veneunt Londini, apud T. Payne; etc. 1806.

This is the genuine substratum of R. P.'s projected edition; it was given to the world with his knowledge, and, after unceasing importunity, with a sort of half-faced consent. The proprietors waited for R. P.'s short notes and his collection of the fragments; but his friends began to be impatient, and the booksellers acquiesced.—Afterwards R. P. frequently and earnestly conversed about his intended preface to this edition. R. P. had arranged the materials in his mind; I heard him twice detail the substance of them. When entreated to favour his pupil—*the public*—with a sight of it, he would, at times, promise to try—"but I hate and abhor composition†." Besides, the TOWNLEIAN and CLARKIAN MSS. of the Ilias and of part of Plato had arrested his attention so strongly as seriously to interrupt his ordinary disquisitions‡.

June,

* See by all means Correspondence in the Month. Rev., June 1807.

† At Eton R. P. was inclined to use the exercise of a friend, rather than endure the drudgery of composition. He would transcribe it faithfully, without even noticing the faults: if, however, his opinion were requested, R. P. would give it and support it most satisfactorily.

‡ Since his decease we have been favoured with valuable collations inserted by the learned *Peter Victorius* in the margins of his books;

June, 1795. About this period it was reported that R. P. had addressed a letter to the very acute and judicious author of the *Evidences of Christianity* concerning his appeal to certain suspicious testimonies, which, instead of strengthening, would weaken the body of evidence in the opinion of the greater part of readers. R. P. informed me that the rumour was unfounded.

*xxiv. *Nursery-song*. Morn. Chron., 13 April, 1796.

xxv. *ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ.*—Londini: 1797.

This edition, in every respect worthy of the other hope of criticism, did not escape the carping reprehensions of ill-advised and unworthy resentment. A scholar†, whom R. P. sincerely esteemed for his domestic virtues and independent spirit, but to whom he was not ready to impute the gift of divination, felt indignant that his name was not recorded in the preface and notes on Hecuba, as it had been once in the Appendix to Toup. This is the fountain from which all these waters of bitterness flowed. Whatever Mr. W. might think, it was, on R. P.'s part, an earnest of tenderness;

Bella geri placuit nullos habitura triumphos?

Besides, λοιδορεῖσθαι δ' οὐ πρέπει
ἄνδρας ποιητὰς, ὥσπερ ἀρτοπώλιδας. Ran. 857.

books; and we ardently hope that at a period not very distant we shall be enriched with the notes left by Muretus in the vacant spaces of his books, which, at his death, were removed to the library of the Jesuits' College at Rome.

† Tanta in eo mutandi libido fuit, ut hoc ipsum eum delectaret, mutare, etiamsi causa non esset.

R. P.

R. P. seldom condescended to elucidate* where the text was sound; when he did, like the immortal Scaliger, he was rigidly faithful; "surely no man ever construed like Porson: πολλῆς ἐστι πείρας τελευταῖον ἐπιγέννημα."—Here existed no ground for complaint. Quid sodes tu de me? nisi ipsum de te et tuis silentium in criminis speciem trahatur, quod non extra oleas et operis fines vagarer, te et tua citaturus. Sunt enim qui hoc indignantur, se in cujusvis argumenti scriptis suas laudes non reperire†. A few days before this extemporaneous effort appeared, R. P. met the author at the shop of his friend and bookseller, Mr. Payne‡: they conversed together very amicably on literary matters. They afterwards sauntered down to Egerton's; thence back to Charing-Cross, where they parted as friendly as possible, each to his business or amusement. Shortly after this R. P. left Town for the country-house of a friend, where he was informed that W. was "coming out with something against him." At this news R. P. was surprised; though not afraid, he was curious. He returned to Town immediately, where he found all the world, that is, about twenty or thirty individuals open-mouthed about this eagerly-expected pamphlet. At length the awful moment arrived; and the Diatribe extemporalis was ushered into public notice, as if it were destined to succour a sinking age, and to annihilate the dearly-

* PRÆF. xvii. ed. 1.

† R. B. Clerico, p. 209.

‡ At this shop, which is the conflux of learning, R. P. formerly discussed with G. W. a passage in Eur. Ion. 1198. See Cr. Rev., June 1803, p. 126.

earned

earned reputation of R. P.* A copy was immediately forwarded to our Professor, who at this time was in a very languid state, owing to the oppressive heat of the atmosphere. He, however, talked it over, and proved that there was as little skill in the execution as prudence in the design; and intimated that a column or more in a morning paper would be amply sufficient to show that in all the parade of critical sagacity there was scarcely one grain of solidity.—A sincere and able friend answered Mr. W. more to his conviction than his satisfaction†. Mr. W., fully predetermined in his mind to urge *on* his own strictures without the least regard to the answers of others, attempted to renew the attack in a contemporary journal ‡.—But "anger has some claim to indulgence, and railing is usually a relief to the mind."

His readers have complained, and with reason, on the conciseness of his notes. He "seldom explains his own canons so copiously as might be expected, but studies brevity too much, and does not sufficiently consult the apprehension of common readers §." Hec. 347=342. He al-

* R. P. belonged to a club consisting of seven and a president;—their regulation was, *to have no regulation*. On the eve of this stupendous tract making its appearance the members happened to meet; and in the course of the evening the President proposed that every member should give a friend, and accompany it with a suitable passage or sentiment from Shakspere; which was agreed upon. When it came to R. P.'s turn, "I'll give you," said he, "my friend Gilbert Wakefield;—'What is Hecuba to him, or he to Hecuba?'"

† Month. Rev., Jan^y, Feb^y, April, July, Aug. 1799; and Feby 1800. Sed apud insanos, et in eo, quod semel dixerunt, obstinatos, nihil momenta rationum valent.

‡ Crit Rev., Nov. 1800; Jan^y, Feb^y, April, 1801. See Letters to Mr. Fox, p. 177.

§ Letters to Travis, pp. 37, 8.

ludes

ludes to an accurate and refined application of a canon to the tragedies, which, about fourteen years before this period, he had investigated and *tried* by facts, and not by the illusive and baseless fabric of metaphysical speculations. The authorities, which were supposed to militate against it, were numerous and unmanageable *. Ni *vis boni* In ipsa inesset forma, hæc formam extinguerent. He received abundance of letters concerning it: one accused him of plagiarism, see P. xxxiv.; another did him the honour to be his antagonist in print, but R. P. would not do him the honour to be his, Ut, cum victus erit, TECUM certasse feratur. At length a German critic † of great acuteness and metrical subtlety extorted from him that portion of the supplement, which in exactness of research, nice perception of wrong, and clearness of induction, is almost without a parallel. The generous Herman was wont to do it justice in his lecture-room; it has been hinted that this indefatigable editor had in contemplation a defence of the anapest in the third place.—Our deplored Professor vouchsafed to run it over with me; and what I then heard, to my good use, I remembered ‡.

* In Brit. Cr., Dec. 1797. Æschyl. Pers. 321, and Suppl. 206. were cited, and properly, as exceptions. See SUPPL. XXXV, vi. ed. 1.

† Homo neque meo judicio stultus, et suo valde sapiens. Cic. de Orat. I. 89. Indeed R. P. had no great opinion of the metrical science of the German editors. He once closed an interesting conversation about them with the line of *Cratinus*, which he recited with particular emphasis; Οὗτοι δ' εἰσὶν Σωκρατοῦν, κρουστιζοφόρον γένος ἀνδρῶν.

‡ All his communications with me were ἄγραφα δόγματα, except Achæi fr. ap. Athen. XI. 466. F., the imitation of Phocylides' saw, with the English translation; and the following query at the end of a letter, "Appendix to Milton, pp. 604, 605. Will δυσχείρωμα in the first chorus of the Antigone furnish any defence of Milton's δυσμίμημα, or is δυσχείρωμα itself faulty or suspicious?"

xxvi. *ΕΥΡΙΠΙΔΟΥ ΟΡΕΣΤΗΣ.* Londini: 1798.

xxvii. *ΕΥΡΙΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ.* Londini: 1799.

xxviii. *Review of* "The Sovereign;" by C. S. Pybus, M.P. M. Rev. Dec. 1800, pp. 276—80.

This truly neat specimen of playful criticism is too closely connected with the political lucubrations of *Laurentius Musambertius* to be inserted in this collection. On first opening this splendid volume in the presence of one or more friends, and reading a few lines, R.P. said or sung,

> "And when the pie was open'd,
> The birds began to sing;
> And is not this a dainty dish
> To set before a king?"

xxix. *Collatio codicis Harleiani* 5674 *cum Odyssea editionis Ernestinæ* 1760. Oxon. 1801.

The *Grenville Homer*, to which this collation is appended, was printed at the Clarendon-Press for the *three noble brothers*, and R. P. was prevailed upon by the present revered Bishop of St. Asaph*, a friend to literature and religion, to examine the well-known Harleian MS. for this purpose. As the editor cannot becomingly praise living characters, however good and great, he may be permitted to own with gratitude the undeserved humanity of the late Marquis, which fell like the dew of heaven on his

* Since writing the above this venerable Prelate has paid the last debt of nature. He was a determined encourager of Greek; "and in spirit and in truth he had learned Christ."

necessity;

necessity; it came so opportunely and in season. Yes, noble Marquis, *κείσεται σοὶ ἡδυεγγεσία ἐν τῷ ἡμετέρῳ οἴκῳ ἰσαεὶ ἀνάγραπτος.*

xxx. *ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.* Cantabrigiæ, 1801.

In 1801—1805 Professor Schweighæuser favoured the world with an edition of Athenæus. A MS., which had been imported from Greece by Cardinal *Bessario*, and inhumed at St. Mark's, Venice, found its way to Paris during the revolution. It is the archetype of all the known transcripts of the Deipnosophist in Europe. Apprized of this acquisition, the editor sent young *Schweighæuser* to inspect it. The time allotted for this occupation was too short; though it proved to be quite sufficient to lessen the admiration due to "the prophetic eye of taste" which had revived unnumbered beauties inherent in fragments preserved by Athenæus. If our Professor's short notes on Athenæus had been published in 1798, or 1799, he would have been justly hailed "a diviner without magic, and a prophet without inspiration," if they had formed his only legacy to mankind.—R. P. requested his learned and good friend, the Revd *Richard Heber**, to examine certain fragments with this codex during a short visit to Paris, from which our gifted critic collected that more might have been done to his cost; and that young Schweighæuser had, without knowing it, been very merciful.

* Thy volumes open as thy heart,
Delight, amusement, science, art,
To every ear and eye impart;
Yet who of all, who thus employ them,
Can, like the owner's self, enjoy them?

[EURIPIDIS TRAGŒDIÆ.—Lipsiæ, 1802.]

xxxi. *ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ.* Cantabrigiæ, 1802.

xxxii. *Accedunt Supplementum ad præfationem et addenda ad notas.* 8°. *Londini:* 1802.

This second and somewhat improved edition of the supplement was printed with a new title-page, for the use of those who had become purchasers of the former edition of the Hecuba; an instance of editorial probity well worthy to be imitated by our German brethren. Actuated more by a love of honesty than of book-making, Mr. Wotton published in a separate form, for the accommodation of those, who were in possession of the first impression, "Additions to the second edition of his Reflections upon ancient and modern learning;" in which Dr. Bentley's immortal dissertation upon the epistles of Pseudo-Phalaris, Themistocles, Socrates, Euripides, and fables of Æsop first appeared.

A large-paper copy was inscribed to his munificent patron, the late Sir *George Baker*, BRITANNIARUM *ΑΡΧΙΑΤΡΩΙ*; another to that keen discerner of ancient art, that intuitive perceiver of Phidian graces, the late CHARLES TOWNLY, Esq.; and one of the copies upon vellum was presented to a strenuous friend at Cambridge.

*xxxiii. John Nic. Dawes *to the editor of the Monthly Magazine,* M. Mag. Dec. 1802. pp. 375, 6.

xxxiv.

xxxiv. R. P.'s *Greek inscription for the Bust of Ceres:* July 3, 1803. Mus. Crit. Oct. 1814. iv, 559.

R. P.'s Latin inscription for the fragment of the statue of Ceres, which was brought from Eleusis, and placed in the Vestibule of the University Library at Cambridge.

SIMVLACRI · CERERIS · FRAGMENTVM
ELVSINE · DEPORTATVM
POSVERVNT
EDVARDVS · DANIEL · CLARKE · ET
IOANNES · MARTEN · CRIPPS
IESV · COLLEGII · ALVMNI
A.D. M.DCCC.III.

xxxv. *R. P. to A. Dalzel.* Essex-Court, Sep. 3, 1803. Mus. Crit. March, 1814. iii, 330–37.

In the Crit. Rev. March, 1805; pp. 225–38. is an interesting account of Mr. *R. Walpole's* specimens of scarce translations evidently drawn up from a conversation with which the Editor had been indulged by R. P. In this and other similar instances* of friendly zeal in the cause of ancient learning R. P. rivalled his great model, Doctor Bentley, who in 1722 had imparted in an interview with the

* It is not certain that a conference of the same kind did not take place in drawing up for the British Critic the accounts of the strictly similar impression of the *text* of the Codex Cantabrigiensis superintended by Dr. Kipling, and of Wakefield's Lucretius. Compare N°. for April 1794, pp. 362, 3. with Tracts, pp. 293—6. PRÆF. ad Eur. P. xviii.; and N°. for May 1801, p. 459. with Tracts, p. 239. R.P. ad Med. 629. R. P. pointed out an emendation of a Greek epigram to an occasional writer in the Monthly Mag., which I shall not put down, as I have not an opportunity of verifying the reference.

Editor

Editor of "*Memoirs of* Literature," v. 2, pp. 7—11. remarks upon a passage in Virgil's fourth eclogue, v. 45., the substance of which was afterwards given in a note on Lucan's Phars. IV, 125.

R. P. apud R. Walpole ad fragmenta Comicorum Græcorum. Cantabrigiæ: 1805. To these are appended translations by the late Mr. Cumberland, from which it is evident that this indefatigable and pleasing writer had profited greatly by the collection of fragments begun by his illustrious ancestor; see R. B. Millio, pp. 18, 43., Bernardo, p. 171., apud Kuster. ad Suid. v. διειρωνόξενοι. In the *Observer*, however, VI, 81, 2. Mr. C. has unintentionally misled his English reader; ἔσπασας τὸν ἀέρα Τὸν κοινὸν, is the language of Tragedy; conf. Gnom. Poët. Gr. p.191.

HERODOTUS.—Tom. I. Edinburgi: 1806.

The sheets of the first volume were looked over by R. P.

About this period R. P. appeared inclined to give us a dissertation upon the utility of *verbal criticism.*

[EURIPIDIS TRAGŒDIÆ.—Edidit Ricardus Porson A. M. —T. I. 8°. Editio in Germania altera correctior et auctior indicibusque locupletissimis instructa. Lipsiæ—1807.

In this second foreign edition the Hecuba was reprinted from the Cambridge republication with all the additional improvements of the preface; and the other three tragedies from copies which had been presented at different times to the learned *F. Jacobs,* in which were a few MS. notes

notes inserted in the margins by our Professor, but which are omitted in the posthumous impressions.]

xxxvi. *ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ.*—Impensis G. Wilkie et J. Robinson. 1808.

This third edition appeared without the title-page.

" MONITUM.

Quatuor fabulis, postquam typis repetitæ erant, accedet Præfatio auctior aliquanto et emendatior, cum Indicibus locupletissimis."

— iota in textu scriptoris reddendo semper adscripsit R. P.

Additamenta ad notas ed. 3.; *2. 88=86. *169. 219=215. 245=241. 257=253. *254, 5. 264=260. (295. conf. ad Or. 792.) 323=319. *335=331. 362=358. 447=443. 458=453. 539=533. 584=578. 604=598. 624=618. 711=705. 734=728. 768=762. 788=782. quater. 793=787. 801=795. 894=888. 987=979. 1046=1038. bis. 1050=1042. 1061=1053. 1078=1070. 1098=1090. ter. *1138=1130. 1149=1141, aliter digessit et auxit. 1169=1161. 1265=1257.

*xxxvii. SUPPLEMENTA *ad Indices* Brunckii *in Sophoclem; —ad* Beckium *in Euripidem; ad* Simplicium *in Epictetum et ad Cebetis Tabulam;* quæ amicorum in usum recudenda curavit, et ex collationibus ab *Hieronymo Mæo* et *Luca Holstenio* factis variæ lectiones, quas veteres et probas existimaverat, in margine exemplaris adnotavit R. P.

POST-

POSTHUMOUS PUBLICATIONS.

*xxxviii. CONJECTURÆ, quibus lapidis Ægyptiaci quadratis litteris incisi lacunas supplere mira sagacitate moliebatur R. P. April 23. 1810.

*xxxix. *Scriptores in Scholiis ad Platonem Lugduni Batavorum nuper editis allegati.* I sent this article to the Classical Journal for Sept. 1810; it is reprinted in this collection, pp. 270–75.

Præfatio et Supplementum.—Londini, Id. Jan. MDCCCXI.

If R. P.'s life had been prolonged to recast this preface and supplement, they would, I believe, have been incorporated. When a pasted copy, which had been arranged in this manner, was shown to R. P., it certainly met with his approbation.

Additamenta ad PR. ed. 3. vii, * =viii, * ix, 25=x, †. in Suppl. ed. 3. xvi, 21=xvii, 20. xviii=xix, * . xxiv= xxv, * . xxxiv, 5=xxxvii, 8, 18. xxxv, 25, 6=xxxix, 1, 2. xxxvi, 10=xxxix, 16, 7. xxxviii, 7, et xxxix, 13. et 25, 6,=xli, 14, et xlii, 6, 8, 9. 25. xl, 2=xliii, 15, 6. xlii, 4=xlv, 19—27. xliv, 18=xlviii, 15. xlv, 13=xlix, 16. xlvi, 14=l, 19, 20. liv, 26=lviii, ult. et lix, 1—7.

ΕΥΡΙΠΙΔΟΥ ΟΡΕΣΤΗΣ. Londini, 1811.

Additamenta Pp. 3, 4, 5.; vss. 35. 49. 79. 92. 122. 128. 141. 143. 154. 156. 219. 221. *228. *229. 248. 264. 339. 390. *393. *401. *404. 412. 428. 470. 476. 485. 499. *528. *536. 557. *581. 585. *589. 596. 613. 646. *658. 719. *721. 780. 792. 922. 929. 1001. 1037. 1190. 1194. 1241. 1248. 1259. *1263. *1279. *1338.

ΕΥΡΙ-

ΕΥΡΙΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ. Londini, 1811.

Additamenta et correctiones; 488. 655 margini Ed. 1. 892. Kingius conjicit κἀγὼ παρῶν ed. 2.; *restitue ex ed.* 1. Kingius conjicit κἀγὼ τί μὴ δρῶν, Valckenaerius κἀγὼ παρών. 1093. 1172. 1252. 1277, 8. 1353. 1373. 1396 ἀγρίαν γένυν ed. 1. l. 5. et sic Valckenaerius ad l. 1464. ἀνῆκε ed. 1. l. 8. 1772.

[438.—"ad Med. 284." nescio quid errati subest. Immo Porsoni in animo fuit Musgravii rationes trutina castigare "ad Med. 284"; sed, mutato forte consilio, censuram in Iph. Aul. 124. destinavit.]

ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ. Londini: 1812.

Additamenta; 34. bis. 50 αὐτῇ ed. 1. 51. l. 3. σοὶ ed. 1. *107 et 109. p. 19, III. *193. 264. 269. *285. *340. *360. *363. 365. *369. *385. *402. 426. *444. *451. *457. 468. *521. *528. 530. 564. 577. 585. 588. *593. *600. *625. *646. 659. 666. 675. *727. *737. 750. *766. *770. 809. *815. *816. *836. 914. *940. *972. 973. *982. *1005. 1022. *Plut.* 529. *ed.* 1. *1034. 1048. 1060 πέπρωται *ed.* 1. 1104. 1180. *1216. *1237. 1258. *1269. *1276. 1308. *1330. *1375. 1393. l. ult. τότε *ed.* 1. *1394. 1396.

xl. Ricardi Porsoni adversaria† Sumptibus Collegii S.S. Trinitatis Cantabrigiæ 1812.

These fragments were arranged and printed under the

† This volume has been lately reprinted at Amsterdam for the Booksellers at Leipzig, Leyden, Rome, Florence, Hamburgh, Vienna, and Paris. The Appendix and Propempticum are of little or no value, the paper is wretched, and the whole transaction is truly *German.*

auspices

auspices of his learned successor, and of the Rev. *C. J. Blomfield*, A. M. the deservedly celebrated editor of Æschylus. It is earnestly hoped that the world will be favoured with another volume of emendations drawn from the margins of our late Professor's reserved volumes, which are happily in the Library of that noble Society. His beautiful transcript of the Galean Photius is amongst them. His papers on Aristophanes have been intrusted to my much-valued friend, *P. P. Dobree*, A. M. Fellow of Trin. Coll.*

Whether R. P. left a transcript of the Hippolytus prepared for the Press, I cannot ascertain. There was a copy of Portus' Doric Lexicon in the London Institution, in which were loose papers of R. P.

A copy of the Ajax of Sophocles, which was in the collection of the universally-regretted Dr. Raine, is emended throughout by the pencil of R. P. This eminent teacher had employed himself in moments of leisure upon a schediasm on the use of the Greek accentual marks, in which R. P. was often consulted. The papers were well calculated to facilitate the attainment of this necessary branch of Greek literature.—Indeed the benevolent emotions, which actuated that family in consulting the comforts, and in promoting the literary views of our lamented Professor, entitle the name of RAINE to be inscribed on the same column as that of PORSON.

R. P. meditated a supplement to *Kuhnius*' Pausanias,

* The hints registered by R. P. in the margins remind us now and then of what A. Gellius said of Nigidius Figulus; "anguste perquam et obscure disserit, ut signa rerum ponere videas ad subsidium magis memoriæ suæ quam ad legentium disciplinam."

by

by which *Facius'* edition would have been rendered useless.

R. P. presented the editor with his interleaved copy of DAWES, on condition that he would undertake an edition of the Miscellanea Critica. He submitted to him his papers on the most arduous part of this province in July, 1808, when R. P. very kindly intimated that he would communicate a few notes!—It is now in the Cambridge-press.

References to communications, most of which have appeared since R. P.'s decease.

R. P. in *Malone's* supplement to Shakspere, I, 367. 1780.

Amongst other scholars, who had promised to contribute to the *Museum Oxoniense*, the very learned and highly respected Bishop of St. David's expresses his obligations "viro eruditissimo R. PORSON, qui huic operi observationes in loca quædam Euripidis destinavit." Oxonii, Apr. 1792.

— apud *Gilb. Wakefield* ad Eur. Ion. 1198. Lond. 1794 (Conf. J. H. Monk. ad Hipp. 1343. Adverss. 270).

ΕΥΡΙΠΙΔΟΥ ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ F. H. Egerton. 4°. Oxonii, 1796.

—Vs. 1444. *add.*

N. B. About 1797 ± a passage from *Alciphro's* epistles was quoted in a note to * * * Part of "the Pursuits of Literature;" it is not sense, as it stands in the editions. A gentleman of extensive reading and literary reputation consulted R. P. about it, who suggested an easy emendation that removed every difficulty. In the next edition this

this restoration appeared to take its place coolly and silently. Since that impression the passage has either absconded, or I am not sharp-sighted enough to find it in the copy which I have examined.

—— Rev. Dr. *C. Burney*, Month. Rev. Feby 1799 *, p. 203.

—— *S. Weston*—Horatius cum Græcis scriptoribus collatus; 1801. In a subsequent edition of this diatribe, R. P. is alluded to *ad Carm.* I. xxxviii, 2 (Adverss. p. 119.).

—— *G. L. Spalding*. R. P. at the request of a friend collated the ancient MS. fragment, in the Library of St. John's Coll. Cambridge, for the use of the editor: see Vol. II. Pr. iv. Lips. 1803. R. P. also collated an Oxford MS. of one or more Orations of Demosthenes for the late Dr. *Raine*. R. P. transcribed certain inedited Orphic hymns for the use of F. Jacobs.

—— *E. D. Clarke*, LL. D. The Soros of Alexander. Camb. 1805. P. 158.

—— *J. Hodgkin's* Specimens of Greek Penmanship. Aug. 1805. The small letters in the first table were carefully copied from a sample which R. P. wrote before Mr. H. for that purpose.

—— *G. Burges*, A. M. virum doctrina, probitate præstantem, ad Eur. Troad. 447. Cantab. 1807.

—— apud virum eruditissimum et amicissimum *Carolum Burney* in *Tentamine de metris* ab Æschylo in choricis cantibus adhibitis. Cantabrigiæ: 1809.

P. V. p. 7. Pers. p. 15. Suppl. p. 32.

—— *Greek Marbles*—by *E. D. Clarke*, LL.D. Cambridge: 1809. Pp. 6. 50, 1. 56. 65.

* I have placed the Journals chronologically.

—— apud

—— apud *P. Elmsley* ad Aristoph. Acharn. 1809; v. 612. [Edin. Rev. xxxvii, 67.]. Advss. p. 200.

—— Edinburgh Review xxix, p. 159. xxx, 320.

—— Classical Journal, i, 28. ii, 329. 343.

ΗΦΑΙΣΤΙΩΝΟΣ ΕΓΧΕΙΡΙΔΙΟΝ—cura *T. Gaisford*, A. M. Oxon. 1810.

—— Pp. 10, col. 1, et 2. 27, 2. 39, 2. 40. 45, 1. bis. 52, 2. 216. 222 (Daw. M. C. p. 222.). 240. 243. 245. 264, 5. 270. 272. 278. 286. 288. 292. 296. 316. 327. 330, 1. 337. bis. 341. 355. 358. 364.

ΑΙΣΧΥΛΟΥ ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ Carolus Jacobus Blomfield A. B. Cantab. 1810.

—— apud C. J. B. 2. 17. 44. (et in Glossario) 60. 128. 322. 330. 337. 358. 594. 650. 701. 953, in Glossario. 992. 1051 in Gloss.

—— apud *T. Gaisford*, Græcarum litterarum apud Oxonienses Professorem ad Euripidis Supplices; vol. i. Oxon. 1811. R.P. 19. 110. 200. bis. 298. 659. 759. 909. 968. 1079. 1111 (pp. 206. bis. 207, 8.).

—— ad Iph. Aul. vol. ii. 27. 629. *add.* 633, 4, 1, 2. *add.* 638. 970. *add.* 1247. 1341. *add.* 1400.

—— ad Iph. Taur. 49. *add.* 238 (R. P. ad Ph. 22.). 610.

—— Quarterly Review vi, 396. ix, 215* [Adverss. 47]. 228.

ΕΥΡΙΠΙΔΟΥ ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ—Jacobus Henricus Monk A. M. etc. Cantabrigiæ 1811.

* I am in doubt about the date, as the Journal is not within reach.

—— apud

—— apud J. H. M. ad vss. 2. 77. 176—266. 182. 216. 301. 377. 493. 505 (conf. Addend.). 529. 532. 643. 698. 725. 818. 959. 1018. 1251. (Adverss. 271). 1397 (ibid. 186.).

—— Classical Journal VII, 97—104.

—— Edinburgh Review XXXVIII, 497. 502.

ΑΙΣΧΥΛΟΥ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ—C. J. Blomfield, A. M.—Cantabrigiæ 1812.

—— vss. 17. 414. 946, Glossario [Edin. Rev. XXXVIII, 502.].

—— Classical Journal X, 297, 8. XII, 393. XIII, 141, 2.

—— Museum Criticum I, 4 [τῷ R. P. apud M. D.]. 68. 119. 122.

—— Class. Journ. XIV, 248. 456—458. XV, 178. 181—184.

—— Mus. Crit. II, 220. III, 283—291 [ex Miltoni exemplari]. 330—337. 391—398.

—— Class. Journ. XIX, 65. 114, 15.

—— Mus. Crit. IV, 559.

—— Class. Journ. XX, 401, 2.

—— apud *T. Gaisford* ad Theognid.—Oxon. 1814. 702. ad Solonis Fr. p. 336. XIV. ad Mimnermi Fr. p. 425.

—— apud virum doctissimum et mihi amicissimum, EDVARDUM MALTBY, ad Morelli Lexicon Græco-Prosodiacum; 2 voll. Cantab. 1815. pp. 32. 52. ter. 103. 137. (?) 299. 435. 461. 526. 603. 605. 689. 823. 830. 927. 1007.*

—— Classical Journ. XXII, 227, 8.

* I have not seen the new edition of the *Persæ* by the very learned editor of Eschylus.

As to the present collection, part of it, viz. from pp. 2—157. was made during the life-time of our Professor, and submitted to his inspection. No doubts were entertained concerning the genuineness of the articles; but I was anxious to obtain his sanction, which was not withheld.—I beg leave to tender my grateful acknowledgements to the Rev. MARTIN DAVY [M.D.], D.D., Master of Gonville and Caius College, Cambridge, and to the Rev. *Edward Maltby* [E. M.*], D. D., for their invaluable contributions; to the Rev. *P. P. Dobree* [P.P.D.], Fellow of *Trin. Coll. Camb.*, who, *τῷ ὄντι τὰ τῶν φίλων ἡγούμενος κοινὰ*, supplied me with numerous and most important papers, and to the very learned and communicative Greek Professor of Oxford, who furnished me with the long-sought-for extract from Lewis' Essay on the consecration of Churches; to *R. Duppa*, Esq., the biographer of Raphael, for favouring me with R. P.'s autograph; to Mr. *E. H. Barker*, for procuring me a sight of the *printed* intelligence in that work; and to the Rev. Dr. S. PARR, the Champion of ancient literature and humanity, who honoured me with a copy of emendations for which I had languished more than eighteen years.

ὥσπερ γὰρ ἵππος εὐγενὴς, κἂν ᾖ γέρων,
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
ἀλλ' ὀρθὸν οὖς ἵστησιν· ὡσαύτως δὲ σὺ
ἡμᾶς τ' ὀτρύνεις, καὐτὸς ἐν πρώτοις πάρει.

The following synopsis of emendatory criticism was sub-

* Our lamented Professor was with his sincere friend [E. M.] about Midsummer 1804, and again in the autumn of the following year; staying about ten days at each time. During these visits the corrections with which I have been favoured were communicated. See Index. v. PORSON.

mitted

mitted to R. P. in April 1808, with which he was highly gratified.—Here allow me to express my sentiments of regard for the House of Lackington, Allen, etc., as well for the facility of access to their valuable repository, with which I was at all times indulged during my residence in Town; as for allowing themselves to be prevailed upon to make the first offer of part of BENTLEY's Library, which fell into their hands at two different times, to the Right Honble the Trustees of the British Museum, in preference to private collections of less extensive utility. They behaved most handsomely on both occasions; they *knowingly* disposed of the volumes for less than a moiety of the sum which they could have gained for them from other quarters. It is but justice to this House to add that when, in the heat of negotiation, it was insinuated that the value of the collection was greatly diminished by an individual, who had previously inspected them, they replied in the spirit of a better age, that the books were their property, and that they were not answerable to any person for the access which they had given that individual to them. Still this supposed *ΚΑΛΛΙΣΤΟΝ ΟΝΕΙΔΟΣ* would have damped his zeal in the good old cause, if he had not been comforted and encouraged to persevere in it by the cheering approbation of Doctor RAINE and Professor PORSON.

I almost forgot to mention that in conversing with a North Briton concerning this *national acquisition*, R. P. portrayed the prominent features of Bentley's literary character with a justness and familiarity, which so warmed the plain, honest hyperborean, that, before they parted, he ventured to inquire if Dr. Bentley were not a *Scotchman*.

RICARDUS

RICARDUS PORSONUS ad Aristoph. Ed. Kuster.	RICARDUS BENTLEIUS* ——Ed. Bas. 1547.
Plutus.	**Plutus.**
453. Τροπαῖον ἂν στήσαιτο—ad Ph. 581.	lege, T. ἂν στήσαιτο—et sic Suidas.
510. διανείμειέν τ' ἴσον αὐτόν. Pr. lii. [Cod. Rav.]	διανείμειέν τ' ἴσον αὐτόν.
770. Tracts, p. 20.	Ἐνδεικνύμενος vel -νός γ'
785. Ἐνδεικνύμενος ἕκαστος ad Ph. 1263.	κλεινὴν πόλιν Steph. Byz. v. Αθῆναις
835. ἀπέλιπεν ad Hec. 1149.	ἀπέλιπεν
Nubes.	**Nubes.**
867. Καὶ τῶν κρεμάστρῶν οὐ τρίζων τῶν ἐνθάδε on the authority of Pollux, x, 157. see Tracts, p. 28.	κρεμάθρος secundam corripit, ut κρεάγρα et pleraque similia apud Nostrum; forte igitur καὶ τῶν κρεμαθρῶν οὔπω τρίζων τῶν ἐνθάδε. Immo vero καὶ τῶν κρεμαστρῶν οὐ τρ. τ. ἐ. Pollux enim lib. x. notat Aristophanem in Νεφέλαις κρεμάστρων dixisse.
870. Ἰδοὺ, κρέμαι' ὡς—ad Med. 675.	lege, κρέμαι' ὡς
1040 Pr. xliv.	καὶ τοῖς νόμοις καὶ ταῖς δίκαις
1362. οὐ γὰρ τότ' εὐθὺς χρῆν σε τύπτεσθαί τε καὶ πατεῖσθαι Pr. xliv.	lege, οὐ γὰρ τοτ' εὐθὺς χρῆν σ' ἄρα τύπτεσθαί γ' vel σε τύπ.

* "Bentleius, summus alioqui criticus, sed nullius auctoritatis in Aristophane, ad quem minime imbutus Attici sermonis cognitione accessit." Herman. ad Nub. 325.

RICARDUS PORSONUS.	RICARDUS BENTLEIUS.
Nubes.	**Nubes.**
1399. Σὲν ἔργον, ὦ καινῶν ἐπῶν κινητὰ—ad Med. 1314.	λόγων καινῶν ▲ κινητὰ] ▲ lege, λόγων p. 81 (357).
Ranæ.	**Ranæ.**
	[355. Ἡ γεν—ἴδε πω—ΗΓΝ —εἶδεν Gellii MS. Paris.
	372. seq. τουτοις αυδω, καυθις απαυδω καυθις το τριτον ΜΑΛ απαυδω εξιστασθαι τοισι ωοροις υμεις δε ανεγειρετε μολπην και ΠΑΝΝΥΛΔΛΣ τας ημετερας αι τηδ πρεπουυσιν εορτη idem Codex]
550. Ἀνατετραμμένος, κυνῶν App. 488.	550. lege κυνῶν
βασανίσω Ph. 740.	631. βασανιῶ
ἡλίθιος γὰρ ἦσθα	948. leg. ἄρ vel γ' ἄρ' ἦσθα
Ἀ ξυμζαλεῖν οὐ ῥάδι' ἦν PRÆF. xliv.	961. dele, ἦν
πόλεσιν	1042. πόλεσιν
Καὶ σὺ τί δράσας οὕτως αὐτοὺς γενναίους ἐξεδίδαξας; PRÆF. xlix.	1051. καὶ σὺ τί δράσας οὕτως αὐτοὺς γενναίους ἐξεδίδαξας; γενναίους ἐξεδίδαξας MS. Barocc. [vide ep. ad Mill. p. 19.].
Εἶτα διδάξας Πέρσας, μετὰ τοῦτ' ἐπιθυμεῖν ἐξεδίδαξα	1058. Εἶτα διδάξας Πέρσας, μετὰ τοῦτ' ἐπιθυμεῖν ἐδίδαξα MS. recte, si leg. ἐξεδίδαξα
Εστι διδάσκαλος, ὅστις φράζει· τοῖσιν δ' ἡζῶσι Tracts, 28.	1087. ἡζῶσιν δὲ vel τοῖσιν δ' ἡζῶσι
ἐλεινοὶ PRÆF. vii.	1095. lege, ἐλεινοὶ

Ricardus Porsonus.	Ricardus Bentleius.
Equites.	Equites.
ἐκκεκώφηκας ad Or. 1279.	312. lege, ἐκκεκώφηκας Suidas in ἀνακεκώφηκας
Κἀμὲ τοῦτ' ἔδρασε ταυτὸ, νὴ Δί', ὥστε καταγέλων Pr. xlv.	319. Scribe, κἀμὲ, νὴ Δία, τοῦτ' ἔδρασε—vel, κἀμὲ τοῦτ' ἔδρασε ταὐτὸ, νὴ Δί', ὥστε καταγέλων
	[342. τῷ καὶ πεποιθὼς, ἀξιοῖς ἐμοῦ λέγειν ἔναντι]
Ὦ δεξιώτατον κρέας· σοφῶς γε προὐνοήσω Pr. xli.	419. Ὦ δεξιώτατον κρέας· σοφῶς γε προὐνοήσω· ὡς fo. dele; 215 (457. Br.)
Ἠνάγκαζεν λέξοντας ἔπη πρὸς τὸ θέατρον παραζῆναι· Tracts, p. 28, Pr. lv.	505. P. 56. (Arg. ad Nub.) in Sch. sic habetur, ἠνάγκαζεν λέξοντας ἔπη πρὸς τὸ θέατρον παραζῆναι· vide p. 462 (Pac. 734.)
Tracts p. 34.	569. Κοῦτις
Τῇ μὲν δεσποίνῃ 'A. ad Xen. Anab. vii. 527, 6.	760. lege, Τῇ δεσποίνῃ μὲν 'A.
Οπως ἔσομαι Tracts, p. 35.	1253. ἔσομαι Suidas: recte.
Acharnenses.	Acharnenses.
Οὕτως ἐδήχθην ὑπὸ κονίας τὰς ὀφρῦς—Tracts, p. 29.	18. γε dele, et sic Suidas v. Ῥύπτομαι
μεντ' ἂν ad Med. 863.	161—μεντ' ἄνγ' vel ἄρ' conf. ad Eccles. 646.
πολλῷ γὰρ ἔσθ' ἥδιον Tracts, p. 32.	270. lege, πολλῷ γὰρ ἔσθ' ἥδιον,—et Suidas
κἀπεμορξάμην Pr. xxvi. [Ἀπεμόρξατο Lex. Sangerm. p. 421.]	706. Lege, κἀπεμορξάμην, ἀπὸ τοῦ μόργνυμι· see Tracts, p. 193.
ἐν τῇ 'γορᾷ App. 472.	855. ἐν τῇ 'γορᾷ Eq. 674. ἐν τῇ 'γορᾷ

Ricardus Porsonus.	Ricardus Bentleius.
Vespæ.	**Vespæ.**
βούλομαί γε πάλιν μεθ' ὑμῶν ἐλθὼν ἐπὶ τοὺς κάδισκους κακόν τι ποιῆσαι. ad Hec. 1169.	322. Βούλομαί γε πάλιν μεθ' ὑ|μῶν ἐλθὼν ἐπὶ τοὺς καδίσ|κους, κακόν τι ποιῆσαι.
τυραννικά. ad Hec. 788.	505. τυραννικά.
Pax.	**Pax.**
Τί σοί ποτ' ἔστ' ὄνομ'; Tracts, p. 35.	184. Τί σοί ποτ' ἔστ' ὄνομ'; Suidas v. μιαφοί.
εἰ γὰρ ἐκγένοιτ' ἰδεῖν τὴν ἡμέραν ταύτην ποτέ.	346. εἴθε μοι γένοιτ' ἰδεῖν τὴν ἡμέραν ταύτην ποτέ.
Ἀλλ', ὦ μέλ' ὑπὸ ΤΟΥ Διὸς ἀμαλδυνθήσομαι App. 497.	379. leg. —μέλ', ὑπὸ Διός γ' ἀ, vel, ὑπὸ τοῦ Διὸς
ἀγαλοῦμεν ΗΜΕΙϹ ἀεί. App. 496. Tracts, p. 187.	398. ἀγαλοῦμεν ἡμεῖς ἀεί.
ὯϹ κακόνοι τινές εἰσιν ἐν ἡμῶν Brunck. Tracts, p. 25.	495. leg. κακόνοι Agnoscit et Suidas.
ἀσμένοισιν ἦλθες ἡμὶν	582. lege ἡμὶν
σφάξεις τὸν οἶν	1018. οἶν Ald. 470 (928.) et 473, 4 (1022. Br).
Αφευε App. 480.	1144. Suidas legit ἄφευε
οἰδάνοντ' ad Ph. 1398.	1165. οἰδάνοντ'
Aves.	**Aves.**
Τίς ποτ' ἔσθ' ὁ μουσόμαντις ἄτοπος, ἆρ' ὀρειϹάτης; ad Hec. 208.	277. τίς ποτ' ἔσθ'—leg. ὀροϹάτης ut ὀροτύπος, ὀροφοιτῶν Hesychius; ὄρνις ultimam producit supra p. 371, 6 (Av. 70.).
ἐνηντιώμεθα, Tracts, p. 35.	384. lege, ἐνηντιώμεθα
τορνευτολυρασπιδοπηγοί. Pr. lii.	491. τορνευτολυρασπιδοπηγοί. et ita Suidas.

Ricardus Porsonus.	Ricardus Bentleius.
Aves.	**Aves.**
οὔνεκα Kuster; R. P. ad ΟΔ. 1. 199.	517. οὖν ἕνεκα—lege, οὔνεκα·
Συρακοσίῳ, Tracts, p. 35.	1297. lege, Συρακοσίῳ
καλοῖ τις ἀνθρώπων ad Hec. 1169, p. 83.	1313. καλοῖ τις ἀνθρώπων
πτερύγων	1346.—πτερύγων
σὺ δ' αὖθις ἐξόρμα, ibid.	σύ δ' αὖθις ἐξόρμα, R. B. e Scaligero.
πάνυ γὰρ βραδὺς ἐστί τις,	1349. πάνυ γὰρ βραδύς ἐστί τις,
Τοῦτο τοῦ μὲν ἦρος, Tracts, p. 29.	1478. Τοῦτο τοῦ μὲν ἦρος
Ecclesiazusæ.	**Ecclesiazusæ.**
ἀφεύων Brunckius; App. 480.	13. ἀφεύων Faber; recte, p. 517. v. 8. (Thesm. 216. Br.).
ἐκκλησιασοῦσ' οὐκ ad Or. 1427.	161. lege, ἐκκλησιασοῦσ' οὐδ' Suidas v. Ἀκριβῶ
ὀρθρίοις ad Hec. 987.	283. Suidas in ὑποποτρέχειν ante v. ὑπάγγελτος habet ὀρθρίοις et πάτταλον· Πνύκα Suidas in πάτταλον.
χρήσωμαι Pr. lv.	514. lege, χρήσωμαι
—ἂν ἐπεπόνθει ad Med. 863.	646. lege, ἄρ' ἐπεπόνθειν vel ἐπεπόνθη Attice
Τοῖς εὐπρεπέσιν δ' Tracts, p. 30.	697. Τοῖς εὐπρεπέσιν δ' ἀκολουθοῦντες
ἐπόρισ' ad Xen. Anab. V. 421, 7.	820. ἐπόρισ' Scaliger apud R. B.
ἐστᾶσ' ad Or. 1645.	837. ἐστᾶσ' Scaliger apud R. B.
φρύγεται ad Hec. 1149.	839. φρύγεται Scaliger apud R. B.

Ricardus Porsonus.	Ricardus Bentleius.
Thesmophoriazusæ.	Thesmophoriazusæ.
χρὴ γὰρ ποιητὴν--Tracts, p. 34.	156. χρὴ γὰρ ποιητὴν
293. ad Med. 822.	293. P. 472 (Pac. 978.)
Οὐπώποτ' ἐποίησ' Pr. xl.	555. Οὐπώποτ' ἐποίησ'
557. Pr. xl.	557. Grynæus uno versu
ἀναίσχυντός τις εἶ Kuster, ad Hec. 1169, p. 82.	618. ἀναίσχυντος μὲν εἶ
διαθρῆσαι Kuster; Pr. liii.	665. πνύκα Scaliger et Grynæus; lege, ἀναθρῆσαι
709. App. p. 485.	709. ὡς ἅπαν γάρ ἐστι Gryn. lege, Ὡς ἅπαντ' ἄρ' ἐστι.
Ὅστις γ'—Brunckius; Pr xlviii.	890. Ὅστις γ'
ξενίγκι — πυλάξι Brunckius; App. p. 480.	1016. ξενίγκι—πυλάξο
1133. Brunckius; ad Hec. 1018.	1133. τ' dele
Lysistrata.	Lysistrata.
488. Dawes M.C. 199. *Matth. Raper.*	488. R. B. e cod. olim Kusteriano
499, 500, 1. Tracts, p. 21.	499, 500, 501. Idem Codex.
530. e MSS. Brunckius; Tracts, p. 22. [Verbum istud cum dativo occurrit Ran. 1165. Ἐγὼ σιωπῶ τῶδε γ'; Liv. iii. 41. Negant se privato reticere. R. P. in marg. exemplaris ed. Kust. penes Coll. SS. Trin. Cant.] μὴ ζῴην ἔτι Eur. Suppl. 454.	530. κάλυμμα φορούσῃ
616. Pr. liv.	616. ἄνδρες MS. olim Kuster. ὦνδρες alii

RICARDUS PORSONUS.	RICARDUS BENTLEIUS.
Lysistrata.	Lysistrata.
982. ad Hec. 1169. p. 81.	982. κυρσάνιε, Idem MS.
μὴ φιλήσῃς ad Hec. 1174.	1035. μὴ φιλήσ'—φιλήσωσ', vel φίλησον vel φιλήσῃς et Grynæus
[Adverss. p. 284.	apud Polluc. x. 43. R. B. ad T. H. p.94=295.]
	Ibid. 116. Aristophanis locus sic distinguendus,
Καὶ διαστίλξονθ' ὁρῶμεν	Καὶ διαστίλξονθ' ὁρῶμεν
Ὥσπερ ἐν καινῷ λυχνούχῳ	Ὥσπερ ἐν καινῷ λυχνούχῳ
Πάντα τῆς ἐξωμίδος.	Πάντα τῆς ἐξωμίδος.
App. p. 436.	R.B. ad T.H. p.103=184.

N. B. I have omitted to mention that I used the Cambridge edition of the Hecuba.

At p. 189. it is stated that his illustrious and benevolent friend had anticipated five restorations which occur in R. P.'s appendix to the Critic of Cornwall; it may not be impertinent to enumerate a few emendations of the text of an ignoble poet, suggested by Mr. *Tyrwhitt* *, which had been preoccupied by a Critic who ranks with the revivers of the old Latin poets—*N. Heinsius* and WITHOFIUS.—"In Mathematics the same discoveries have been made by different men, who seem rather to have *coincided* with, than to have followed, each other." So it is in real Criticism. After the celebrated THOMAS TYRWHITT had pre-

* The brother of the venerable *R. Tyrwhitt*, Fellow of Jesus Coll. Cambridge; ζηλῶ σε, γέρον, ζηλῶ δ' ἀνδρῶν, ὃς ἀπίδοιον βίον ἐξιστέρας' ἀγνῶς, ἁπλοῦς· τοὺς δ' ἐν τιμαῖς ἥσσον ζηλῶ.

pared for the press his preface to Pseud-Orpheus *de Lapidibus*, a copy of that poem edited by Gesner, which had been bequeathed to him by his regretted friend *S. Musgrave*, came into his possession. In the margin Mr. T. found twenty of his emendations completely confirmed by this Critic, and five corroborated in part; one also of the former, as he learned from the margin, had been anticipated by *Koën*, which had escaped Mr. T.'s notice: "Hic igitur utriusque, tam KOENII quam MUSGRAVII conjecturas simul subjiciam; mihi ipsi serio gratulaturus, si quantum de inventionis gloriola amisisse videar, tantum roboris et firmitatis suspicionibus meis ex conspirante talium virorum judicio accessisse existimetur." It is gratifying to our best feelings to see mind conspiring thus with mind in the great work of emendatory criticism. It would, doubtless, have afforded this pre-eminent scholar and accomplished gentleman additional satisfaction to see his rectitude of thinking established by another acute veteran in literature, *Jo. Schrader*; whose *Obs.* and *Emendat.* had not fallen in his way*. I have noticed the instances of trifling, as well as of important, coincidence.

TYRWHITT, 1781.	SCHRADER. Observat. 1761. Emendat. 1776.
Malim sic. Ερχομ' ἐς ἀκρωρειαν [Musg. et Koen. ad Greg. p. 73.]	155. Ἔρχομ' ἐς ἀκρώρειαν, PR. ad Em. VII.

* This will appear from their remarks on v. 527.

TYRWHITT.	SCHRADER.
—Τερπωλη δ' ἡδια. Sic edidi ex conjectura Gesneri. Edjtt. A. 1. et MS. Paris. habent ἥδια.	527. fidenter corrigimus: Τερπωλὴ δ' ἡδῖα Observat. p. 77. nam Reg. exhibet ἥδια PR. ad Emendat. LVI.

TYRWHITT.	SCHRADER.
rescribere malim τετλειωτι, [τετληωτι. V. Argonaut. 437 et 1347. Musgr.]	375. τετληωτι VII.
χειρος [propius ad litteras]	377. χείρων ibid.
Non dubito scribendum esse Ἔρπετα γαρ δη παμπαν ὑποτρομεοντι εοικας [Musgr.]	385. Ipsa res, et carminis lex corrigere jubent: Ἔρπετὰ γὰρ δὴ πάμπαν ὑποτρομέοντι ἔοικας ibid.
Mirum profecto unde invectum sit nomen Παλαμηδαο, reclamante cum maxime metro. Sed cæcum plane oportet esse qui semel monitus non videt rescribi debere Πριαμιδαο, i.e. Heleni; de quo modo locutus est, et cui omnia quæ sequuntur unice conveniunt. [Musgr. et Koen. p. 124.]	388. Quis Palameden vatem fecit Apollinis institutionibus eruditum? Ne plura: corrigo, Πριαμίδαο σαόφρονος— *Heleni prudentis*, etc. XI.
—pro εμης omnino reponendum est ἐῆς:	455. Poeta scripserat, ἐῆς μητρός: XV.
απαϊσσοντα	480. ἀναΐσσοντα VIII. [Musgr.]
[οπτον Musgr.]	499. ὀπτὸν VIII.
Lector etiam non monitus reponat Περσηϊαδαο, ne versus corruat.	505. Περσηϊάδαο VIII.
Metro convenientius esset σφισιν. [Musgr.] — Sed quid *Horæ* hic agunt? Et quis των γενεαλογουντων eas *ponti filias* dixit? Non du-	560. σφίσιν. Sed graviore morbo poëta laborat. Horis enim nullus in hac de curalio fabella locus est. Quid? quod Hymn. XXXII, 1. di-

TYRWHITT.	SCHRADER.
bito reponendum esse Αυραι. *Auræ* scilicet *cruorem circa virgulta compingere* probabiliter dicantur; eædem etiam *maris filiæ* poetice, nec invenuste, appellentur. Et quidem sic appellantur in hymno, qui Orphei vocatur, LXXX. v. 1. Αυραι ποντογενεις, Ζεφυριτιδες, ηεροφοιται. [Musgr.]	cuntur, θυγατέρες Θέμιδος καὶ Ζηνος ἄνακτος. Ne multa: restituo, περιπήγνυον Αὖραι·—Ut autem πόντοιο θύγατρες hic vocantur Αὖραι, sic *Eur.* Hec. v. 444. Αὖρα, ποντιὰς αὖρα, et hymn. LXXX, 1. Αὖραι ποντογενεῖς, Ζεφυρίτιδες. VIII, IX. [Conf. Bernard. Reiskio, p. 409.]
περισμυχουσα. *Circum-urens.* Sic MS. Paris. [ΠΥΡΙσμυχουσα Musgr. conf. Bernard. Reiskio, p. 409. D. R. ad Tim. p. 122.]	596. in Reg. convenientius metro, περισμυχοῦσα. Ibid.
Mollius esset—μελιτι γλυκερῳ.	663. μέλιτι γλυκερῷ
Cum primus in αρεσκω apud nostrum, et alios, credo, semper corripiatur, malim scribere αμοιζηδην αρεσασθαι.	685. a poëta scriptum fuit, ἀμοιζήδην ἀρέσασθαι. Ibid.
Restitui ἡδειη ex Editt. A. 1. et MS. Paris. Stephanus, opinor, primus invexit τον γ' ιδιη. Nescio unde.	698. ἡδείῃ e Reg. libro reponendum pro τόν γ' ἰδίῃ. LVI.
Delevi τε post κορέννυσθαι auctoritate MS. Paris.	726. κορέννυσθαι μεμαῶτας quod liber Reg. suppeditat. X.

In the inestimable appendix to the *Exercitationes in Euripidem*, printed at Leyden 1762, Musgrave has noticed

ticed thirty-one restorations "quæ Lipsiensis subtile semper, aliquando etiam felix, ingenium occupaverat." And since Reiske had (1763) tarnished his critical reputation by his frolics upon Sophocles*, the learned annotator on Euripides thought proper to preserve those unconscious coincidencies, "quia in hac sylloge rationum momenta adjecta sunt, quibus Reiskiana destituuntur; deinde, quià novo Auctori libentius assensuri videbantur, qui Reiskio forte diffiderent."

Emendations gained in a different way would have been appended by way of contrast: since, however, this volume is already swelled to a size which was not foreseen, they will probably find a place in the *sixth* number of the *Museum Criticum.*

* Reiskii in Sophoclem libellus hic omnium risu exceptus est. D. R. apud *Tittman.* p. 19.

ERRATA. ADDENDA. CORRIGENDA.

P. ix. l. 8. East-Ruston n. l. 1. birth-day
P. xiii. l. 15.—About
P. xiv. l. 17. again *Pieriosque*
P. xvi. l. 5.—He l. 6. *after* sensibility; *insert* and the tearful Muse of Euripides improved in him the sacred source of sympathy. He was also the most generous and manly of Critics; warped by no petty jealousies, he—
P. xvii. l. penult. *after* dealing. *insert*, He never disgraced the seat of criticism with affected dignity and specious conceits; "TRUTH—
P. xviii. l. 6. *Ἐγὼ μέν*—l. 8. *εἴ τις τι μὴ*—9. *μέντοι*
—— l. 14. 123. l. 15. *dele* R. P. a. c. t. tr. *and insert*, Happily for mankind truth possesses a capacity of unimpaired

paired existence; and R. P. resolutely maintained that its energies * * * * * * were*

P. xix. l. 3. *dele* window and—*substitute* painted glass which admitted a "dim religious light" into

P. xxi. l. 9, 10. r. whom they had eluded. l. 16. after passage. insert, He often arrived at results by intuition; on which account his—

P. xxii. l. ult. r. mind, and will not suffer his readers to—

P. xxv. l. 16. If those proofs, on which R. P.'s conviction of the spuriousness of *Iph. Aul.* 1532—1629. was erected, had been laid before the public, this investigation would have occupied, if I may be allowed the expression, the first *niche*; it was his GRAND discovery, and his own exclusive property. R. P. would have given a dissertation on the *Rhesus*.

P. xxvi. l. 12. r. *Lynceus* n.* re-appearance

P. xxvii. l. antepen. libel,

P. xxviii. l. 4. Pray, Madam,

P. xxx. l. 10. *insert*, I feel it my bounden duty, Madam, to add another fact, for the truth of which I pledge my existence; and in doing that I hope I may be permitted to expect full credit from your readers. A would-be translator of Plato, who "without staying to learn even the inflexions of Greek words, has plunged to the very bottom of Pagan philosophy†," dared to revile his Redeemer by an appellation too horrible to be exhibited. Shocked by this proneness to blaspheme from the mere love of blaspheming, R. P. reprobated the fell impiety in a torrent of keen, resistless eloquence which would have searched the heart and reins of the most besotted enemy to our holy religion. The occasion, you will allow, would justify the application of St. Paul's rebuke of Elymas the sorcerer.—

† It is said that the Hierophant of this *mystic cell*, who is hand and glove with Plato, once ruminated with tranquil satisfaction on the glorious uncertainty of the meaning of Δνώ· it was supposed to teem with recondite lore, which the *lovers of wisdom* would accept with gratitude. At length R. P. was consulted, and at the touch of Ithuriel's spear the gratifying delusion vanished. This threatened ruin to the craft; but their apprehensions were soon dispelled by the insinuation that *poor* Porson was one of *the malevolent and unenlightened*. See D. R. ad h. in Cer. 122.

P. xxxvi.

P. xxxvi. l. 10. *dele* on and *r.* to Travis, l. 18. tragedy, l. 19. Grammarians that he had copied from MSS. in foreign libraries, and that—n.‡ l. ult. ed. 4to—

P. xxxvi, l. 14. *Hesychius, dissertation on the Dionysia,* and —l. 15. delight*. *add as a note:* *R. P. was wont to applaud D. R.'s animadversions on *Xenophon's Memorabilia,* particularly note on III, ix, 6.,—his edition of *C. V. Paterculus,* especially notes on I, 5, pp. 20, 21 (Adverss. p. 55.) and —7, p. 26; R. P. warmly recommended D. R.'s analysis of the meaning of ἄγαλμα *ad Tim.* pp. 4—8, refers to it ad Hec. 1255., and used to point out to friends his restoration of Eupolis which has since been published by Professor Gaisford *ad Hephæst.* p. 278. [Sueton. de illustribus Grammat. p. 949. ed. Oudendorp. Πανὸς ἄγημα—lege, ἄγαλμα. R. B.]; but R. P. esteemed that upon θαλλὸς pp. 136—139. a model; he deemed D. R.'s alteration of Asclepiades' epigram at the conclusion to be an *improvement,* not a *restoration.* I suggested that Scaliger had left in the margin of his copy of the Greek Anthology ἡ θαλλῶ—which, he thought, would turn out to be *nearer* to the true reading.—As an instance of R. P.'s readiness to promote general literature, an anecdote is subjoined, which, on every other account, ought to have been suppressed. A collection of D. R.'s tracts, printed at Leipzig, arrived soon after the publication of a similar work in this country, which contained *Dissertatio de tutelis et insignibus navium.* Not having been heard of before, it was read with avidity. Shortly after R. P., handing a copy to the editor, observed that he would find in it something new, and pressed the expediency of reprinting it immediately. It was replied that a friend had furnished him with a copy already, and submitted that from internal evidence it was suspected not to be D. R.'s. The celebrated Professor, no doubt, had communicated the extracts from inedited Lexicons and Scholia, and had retouched the Latinity, but nothing more. This suspicion has been confirmed by the learned Wyttenbach in Bibl. Crit. P. xii. p. 90. "quam [dissertationem] non in Ruhnkenii scriptis censendam esse judicabamus; quod memineramus, eum aliquando nobis narrare, illam dissertationem, quamvis suo auspicio et *auxilio,* tamen

tamen ab ipso Enschedéo scriptam esse; ita ut huic libelli proprietas et auctoritas relinquenda esset."

P. xxxviii. l. 9. ἔχρην

P. xxxix. l. 19. "generous exaltation of despair,"

P. xl. l. 1. and Kuster's editions

P. xl. l. 23.—ing*. *add as a note:* *Fuit Aristophanes vir doctus, homo facetus, poëta in primis bonus; et propter purissimum Attici sermonis saporem ipsi etiam Platoni commendatissimus; sed idem fuit liberrimi oris scurra, et viris se longe majoribus indignis modis insultavit. Philosophos et poetas omni genere conviciorum et contumeliarum vexavit; dummodo risum spectatoribus excuteret, nemini parcebat; nihil privatum neque publicum, sanctum neque profanum curabat. R. P. *Prælectio*, pp. 14, 5.

P. xli. l. 4. Paris. Vol. VI. p. 3.

P. xlii. l. 4. value?"* * R. P. being asked his opinion respecting a modern *Latin* poem, is said to have very pointedly replied, "that there was in it a great deal from Horace and a great deal from Virgil, but nothing *Horatian* and nothing *Virgilian*." C. J. XXII, p. 227.

Ibid. l. 13. These short notes were written at the request of a favourite bookseller, the late Mr. Nicholson, of Cambridge. Il. Υ, 74. *ΜΑΨ* οἱ μὲν καλέουσι θεοὶ, ἄνδρες δὲ *ΝΙΧΟΛΟΟΝ*. R. P.

P. xlv. n.* l. antepen. *Enchir.*

P. xlvi. l. 4. merit*: * See Pref. to "Translations chiefly from the Greek Anthology"—London. 1806. P. xliii. This lover of literature was anxious to be introduced to R. P. Once or twice Mr. F. put himself to great inconvenience for the sole purpose of meeting R. P. Numerous appointments were made, and always broken. At length on a friend remonstrating with R. P. on his shyness, he very tersely observed, that he did not want to be *stared* at. This is deeply to be deplored. If I had been aware that a Legislator so addicted to Greek could be found in those days, I might have solaced my woes by fancying, at least, that I lived in the age of Pericles.—I am no politician; my fervent prayer is that that grim tyrant, whose soul is incarnadined with human blood, may not contaminate our soil: —the murder of *Wright* pleads trumpet-tongued against him.

P. xlix.

P. xlix. l. 25. *dele*, Legion-Club, *and substitute* Shaks. Macbeth, IV. i. [P. P. D.]

P. xlix. l. 26. r. Swift, Legion-Club

P. lx. l. 26, r. dishabille,

P. lxiii. l. 7. that 8. this l. 23. 2.

P. lxv. after l. 9. insert; *Prælectio in* EURIPIDEM *recitata in Scholis Publicis Cantabrigiæ* 1792. *Græcarum literarum Professionis adeundæ causa.* This exquisite diatribe was prefixed to the Adversaria printed at the University-Press, 1812.

In the same year appeared *Schow's*—

P. lxvi. n. l. penult. " of certain believers

P. lxvii. l. 15. restitutions.

P. lxviii. l. 7. Pauw

P. lxviii. n.*, l. 6. *add*, ; as well as the publication of Photius' Lexicon from the Galean MS. for Feby 1796, p. 136, and Aug. 1799, p. 444.

P. lxxi. Porson" :—*μα.*

P. lxxv. l. 21. r. *Richard Heber*, Esq.

P. lxxvi. n. l. 5. r. N°.

P. lxxvii. l. 18. *after* R. P. *insert*, Compare pp. 233. 235. 237, 8. with Adverss. pp. 33. 42. 76.

In discussing the construction of the third verse in the Alcaic stanza, R. P. did not accede to the distinction made by an illustrious scholar in M. Rev. for Jany 1798, between the third line of the Greek and that of Horace; and could not admit the alterations and arrangement of the Scholion in Athen. xv, 695. A. which occur at p. 10. He then gave me, written with a pencil, the shattered, but beautiful, fragment of Alcæus alluded to by Plutarch, preserved in the *Etymologicon MS. Paris.*, and printed in the last excellent edition of Hephæst. p. 337.

(Ἔρωτα) * δεινότατον θεῶν
(ἔ)γεινατ' εὐπέδιλος Ἶρις
χρυσοκόμᾳ Ζεφύρῳ (μιχθεῖσα) μιγεῖσα.

These participles are too often substituted for each other. Iph. Aul. 801. ὡς ἔτυχε Λήδ' ὄρνιθ' ἱπταμένῳ Ald. supple, μιγεῖσα Scaliger ad Catull. p. 37=44. Lege, ὡς ἔτυχεν Λήδα μιχθεῖσ' ὄρνιθι πτ. R. P. ad Med. l., see Adverss. p. 221. Aristoph. Av. 698. οὗτος δὲ χάει πτερόεντι μιγεὶς— μιχθεὶς

μιχθεὶς Suid. ed. Mediolan. v. Χάος.—On one occasion I, for a moment, rather displeased my friend by importunities touching *Photius* and *dissert. de Iph. Aul.*, and by intimating the loss we should suffer, if he should be removed hence before they appeared; R. P. was silent: not knowing how to resume the conversation, I repeated, if we are bereaved of them, what will become of us? R. P. rebuked me by replying, Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί· see Sueton. Nero C. Cæs. xxxviii. Lucan, perhaps, recollected this fragment Pharsal. VII. 654.—trahere omnia secum Mersa juvat, gentesque suæ miscere ruinæ: Claudian in Rufin. II. 18. Insontesque meæ populos miscere ruinæ? Everso juvat orbe mori:—Ovid. Met. VI, 543. si non perierunt omnia mecum;—but, as parallel passages too frequently resemble parallel lines, I have done. Milton has caught the spirit of Alcæus in his L'Allegro, v. 18—.

Tracts, p. 188. l. 13. insert, Vide Heusinger. ad Cic. de Offic. l. xxxii, 13. *Arpinatium* Ibid. l. vii. 3. Epp. ad Attic. IV, vii. De Legg. I. . . . *fraudium* Id. de Offic. III, xvii, 11. *locupletium* Ibid. II, viii, 7. III, xix, I. ad Attic. VII, vii. *Panium* Cæsar de Analogia secundo dixit, sed Verrius *panum* sine *i*. Charisius. *Principium* Cic. de Offic. l. xxxix, 9. *Sapientium* Ibid. III. iv, 1, et 4. Livius, *Antemnatium*, *Capenatium*, *Fidenatium*, *Privernatium*. At *Larum* semper, non *Larium*, teste Bentleio, exhibent codices probæ notæ in Sueton. Domitian. xvii.; vide Inscript. apud Pagi ad Baron. p. 14. Cent. 2dæ, Marmor Ancyran. 81.

P. 200. l. 10. Sic χωροῦσι πρὸς σέ. Soph. Tr. 285., Ἥκουσι R. P. ad Or. 1645. ὅπλον Hec. 14. PR. xviii=xx., ὅπλα in textu: πῶς δῆτα Aj. 969. PR. xxviii=xxx ex MS. Harl.; sed τί δῆτα ad Hec. 1214=1206; vide ad Eur. El. 275. in Adverss. p. 272.

P. 331. l. 9. expectatio*: *add as a note:* * Si igitur plus spatii ad cogitandum habuissem, magnam fortasse adversariam contra me paratam haberem expectationem; quam vincere aut æquare omnino desperassem; quam denique opimus esset effugere triumphus. *Prælect.* p. 4.

MISCEL-

MISCELLANEOUS TRACTS.

STRANGER, whoe'er thou art, that view'st this tomb,
Know, that here lies in the cold arms of death
The young Alexis: gentle was his soul
As sweetest music: to the charms of love
Not cold, nor to the social charities
Of mild humanity: in yonder grove
He woo'd the willing Muse: Simplicity
Stood by and smil'd: here ev'ry night they come,
And with the Virtues and the Graces tune
The note of woe; weeping their favourite
Slain in his bloom, in the fair prime of life:
"Would he had liv'd!"—Alas! in vain that wish
Escapes thee: Never, Stranger, shalt thou see
The youth;—he's dead:—the virtuous soonest die.

ANONYMOUS.

Ω ΞΕΙΝΕ, τουτον ὁστις εισορας ταφον,
Ισθ', ὡς ὁδ' ενδον σωμ' Αλεξιδος νεου
(Ψυχρον παραγκαλισμα ταρταρου) στεγει
Μολπης γλυκυτατης αἱμυλωτερον φρενας·
Ουδ' ην αθαλπτος Κυπριδος τερπνῳ βελει,
Ουδ' αυ παρωσε τον φιλανθρωπον τροπον,
Αρθμον Θ' ἑταιρων· αλλ' εκειν' αλσος κατα
Ἑκουσαν εζητησε Μουσαν· Χρηστοτης τ'
Εγελα παρασταδ'· αἰν ἑκαστης ενθαδε
Νυκτος παρουσαιν, αἱ 'ρεται τε και καλαι
Χαριτες συνωμιλησαν· ειτα τον φιλον
Ποθουσ' εραστην δυσθροῳ μελωδιᾳ,
Ὁν αρτι θαλλοντ' ηρινῳ καιρῳ βιου
Εδρεψατ' Αιδης·—ΕΙΘ' ΕΤ' ΕΝ ΖΩΟΙΣΙΝ ΗΝ—
Ευχη ματην αρ', ω Ξεν', ἠδε το στομα
Πεφευγεν· ου γαρ μηποτ' εισοψει νεον·
Τεθνηχ' ὁ δη—ταχιστα πασχουσ' οἱ 'γαθοι.

R. Porson, Dec. 2, 1781.

ART. I. Christiani Godofr. Schütz *in* Æschyli *Tragœdias quæ supersunt ac deperditarum Fragmenta Commentarius. Vol.* I. *in* Prometheum vinctum *et* Septem adversus Thebas. Halæ, *impensis* Joannis Jacobi Gebaveri, 1782. Pagg. 412.

IN my* Review for *February* last, I gave an account of the first volume of Mr. Schutz's Æschylus, or rather of half the first volume, as the two parts of this work already published compose but one volume, and are intended by the editor to bind up together. The annotations comprise something more than four hundred pages, and are taken up in explaining the difficult passages, in vindicating or censuring, as occasion requires, the plot, conduct, and expressions of the author, and in proposing and defending his own

* [Though the editor seems to speak in the following article, he is indebted for it to a gentleman qualified for much higher pursuits than these. MATY.]

emendations,

emendations, where the discussion of the reasons was too long to be commodiously subjoined to the text. He has not busied himself in this commentary with collecting similar passages from other authors, that being a labour he reserves for his historical apparatus. To his notes on the Prometheus Mr. Schutz has annexed five excursions. 1. The history of Prometheus, his genealogy: various accounts of the quarrel between him and Jupiter, etc. 2. On the account of Atlas, given by the chorus, vs. 425—435. 3. On the invention of Fire, attributed to Prometheus. 4. On the wanderings of Io, as related by Prometheus; a geographical dissertation. 5. On the design of the Drama, and its management. Mr. Schutz thinks the design was to inspire the audience with a zeal for liberty and a detestation of tyranny. In the Septem a. Theb. he has been less liberal, and given us only two excursions. 1. The history of Œdipus and his family. 2. On the design and management of the Drama. I am, I must confess, rather at a loss to know why these observations are separated from the

the main body of the commentary. They would have been as easily read, or turned over without reading, if they had been inserted in their proper order. Nor can it be said that they exceed the length of the other notes so much as to render this process necessary. Neither of the excursions of the second play is so long as the note on Prometheus, vs. 49. The third note on the Prometheus scarcely contains a page. Perhaps, as the learned editor professes in his preface (p. viii.) diligently to have imitated Mr. Heyne's method of publishing and commenting, he was led by his example in this instance. Mr. Heyne in his edition of Virgil (an edition which, says Mr. Brunck*, deserved better paper) has subjoined both the various readings and explanations to the text; and consequently has, with reason, thrown the longer dissertations to the end of each book. But this reason cannot be alleged in Mr. Schutz's case, who has printed only the various readings in the same page with the text. With respect to the annotations, they are in general learned

[* Ad Eur. Bacch. 486.]

and

and judicious; and display a competent acquaintance with other authors, and, what is of more consequence, with his own. That miserable critic Pauw, in whom singular ignorance and as singular arrogance were combined, Pauw, I say, having observed that all other authors, that speak of Prometheus's punishment, mention Caucasus as the place of confinement, could not persuade himself that Æschylus would differ from such a cloud of witnesses in so material a point, and proposed some absurd emendations to reconcile his author with the multitude. But Mr. Schutz has actually observed, p. 10. that, though it be not necessary for the ancients to be always consistent in their Mythology, yet Æschylus is not in this matter at variance with other writers, or at variance only in part. For, according to Æschylus, Prometheus is twice bound; first to a rock in Scythia, next to Mount Caucasus. This appears from Mercury's speech to him (vs. 1025—1029), where he is told that Jupiter with thunder would rend the rock to which he was now affixed, and cast him down into Tartarus; from which, after many years, he should

should again emerge to light, and be continually preyed upon by Jupiter's eagle. Though Æschylus has not mentioned the place of this second confinement, yet it is manifest from a passage in Attius (who translated the Prometheus solutus), that Prometheus was represented as bound to Caucasus; and that Attius did not change the scene of action, Mr. Schutz has proved from a passage of Cicero (Tusc. Quæst. ii. 10.). Mr. Schutz, in his second excursion, proposed to read, vs. 428—430, Ἄτλαντ', ὃς αἶαν, ὑπειρέχων σθένος Κραταιὸν, ἠράνιόν τε πόλον Νώτοις [ἑρείδων] ὑποστενάζει. where the editions have αἶεν ὑπείροχον, and omit ἑρείδων.

There is a very corrupt and difficult passage in the Sept. a. Theb.

Καὶ τὸν σὸν αὖθις πρόσμορον ἀδελφεὸν,
Ἐξυπτιάζων ὄνομα, Πολυνείκης βίαν,
Δίς τ' ἐν τελευτῇ τἔνομ' ἐνδατούμενος,
Καλεῖ.

Mr. Brunck (mindful of the poet's observation, *Ulcera possessis alte suffusa medullis, non leviore manu, ferro sanantur et igni**)

[* Claudian. *in Eutrop.* II, 13, 4.]

inserts

inserts his conjecture in the text, Καὶ τὸν σὸν αὖθις ὁμόστορον καπορροθών. This emendation Mr. Schutz justly thinks too bold, and modestly proposes his own conjecture in the notes.

Καὶ τὸν σὸν αὖθις πρόσμορον ἐς ἀδελφεὸν
Ἐξυπτιάζων ὄμμα—
Δύστηνον αὐτῷ τοὔνομ', etc.

Yet this does not seem entirely to remove either the difficulty or the corruption.

I shall now take the liberty of making a few addenda and corrigenda for the use of the learned editor, if he thinks them worthy of being noticed in an Appendix. H. Stephens (n. on Prometheus, v. 28.) had observed that some MSS. had ἐπηύρω, but that Eustathius preserved the vulgar reading. The place in Eustathius, which gave Abresch (Observ. on Æsch. p. 4.) so much trouble, is in Iliad H. p. 675. l. 49.—Prometh. vs. 541. The editor has been led into a mistake by too close an adherence to Brunck's edition. A line is wanting to complete the antistrophe, as will manifestly appear to any one who shall only compute the number of verses. This defect should have been marked with asterisks. Mr. Brunck

Brunck has since corrected his error in a note on Euripides, Bacch. 1164.—Vs. 795. Ἥν ἐγγράφῃ σὺ μνήμοσιν δέλτοις φρενῶν· 'Grave on the tablet of thy memory.' Mr. Schutz gives us a list of similar passages from Bern. Martinus (Var. Lect. p. 205.), but I am surprised he should not see that the example from Aristophanes (Vesp. 536.) is nothing to the purpose. He has quoted, μνημοσύνᾳ γράψοιμ' ἐγώ instead of μνημόσυνᾳ γράψομαι 'γώ· which simply signifies, 'I will write memorandums.' —He is also mistaken when he says that all the MSS. and edd. have in Sept. a. Theb. vs. 55. ἕλιπον, whereas Aldus and Robortellus have ἕλιπον.

It is strange that in the same play, vs. 582, he has proposed as his own conjecture, Ἦ θεῖον ἔργον, which is the reading of Robortellus's edition. The vulgar reading is, Ἦ τοῖον ἔργον.

On the whole, I hope this edition will meet with encouragement from the learned; as the author has manifested no inconsiderable degree of abilities and diligence in the execution.

Trin. Coll.
May 29, 1783.

ART. XIII.

ART. XIII. Aristophanis *Comœdiæ ex optimis exemplaribus emendatæ studio* Rich. Franc. Phil. Brunck, *Argentoratensis. Tom.* IV. *Lysistrata, Thesmophoriazusæ, Ranæ, Plutus,* Latine *pagg.* 182. *Tom.* I. *Præfatio Editoris,* 10. *Eædem Fabulæ,* Græce, 295. *Notæ,* 291. *Tom.* II. *Ecclesiazusæ, Nubes, Aves, Vespæ,* Latine, 199. Græce, 310. *Notæ,* 257. *Tom.* III. *Equites, Acharnenses, Pax,* Latine, 128. Græce, 205. *Fragmenta,* 209—291. *Notæ,* 162. *Addenda Fragmentis,* 163—172. *Addenda notis in omnes fabulas,* 175—228. *Index verborum* (*not paged*), 168. 4*to and* 8*vo.*

BEFORE I give an account of the editor's merits, it may not be improper to say a word of the excellencies and defects of the author; especially as some modern critics have thought proper not only to greet him with the title of a scurrilous and indecent buffoon, but to wonder how such monstrous farces could be endured by the chaste ears of an Attic audience. That many

many should have been greatly exasperated with Aristophanes, for publicly exhibiting Socrates on the stage, and making him speak and act in a manner most inconsistent with his known character, is not surprising; but as the accusation urged by some against the poet, of being instrumental to Socrates's death, has been substantially refuted by many critics; so the present editor has very judiciously observed, with regard to the other part of the charge, that Socrates is not so much the object of ridicule in the comedy of the Clouds, as the philosophers in general, who, of whatever benefit the lessons and example of Socrates himself might be to the state, were, from their idle lives, their minute, ridiculous, and sometimes impious disquisitions, highly prejudicial to their disciples, and, by consequence, to the public. If, says Mr. Brunck, Aristophanes had really in the smallest degree contributed to the death of Socrates, it is not credible that Plato would have introduced them in his Symposium, sitting together at the same table; it is not credible that he would have been so great an admirer

admirer of him as to write an epigram in his praise, containing a most extravagant compliment.—*Missa igitur hæc faciamus.* Of the indecency, which abounds in Aristophanes, unjustifiable as it certainly is, it may however be observed, that different ages differ extremely in their ideas of this offence. Among the ancients, plain-speaking was the fashion; nor was that ceremonious delicacy introduced, which has taught men to abuse each other with the utmost politeness, and express the most indecent ideas in the most modest language. The ancients had little of this. They were accustomed to call a spade a spade; to give every thing its proper name. There is another sort of indecency, which is infinitely more dangerous; which corrupts the heart without offending the ear. I believe there is no man of sound judgement who would not sooner let his son read Aristophanes than Congreve or Vanbrugh. In all Aristophanes's indecency, there is nothing that can allure, but much that must deter. He never dresses up the most detestable vices in an amiable light; but generally, by describing them in their

their native colours, makes the reader disgusted with them. His abuse of the most eminent citizens may be accounted for upon similar principles. Besides, in a republic, freedom of speech was deemed an essential privilege of a citizen. Demosthenes treats his adversaries with such language as would, in our days, be reckoned scurrilous enough; but it passed, in those days, without any notice or reprehension. The world is since greatly altered for the better. We have, indeed, retained the matter, but judiciously * altered the manner. In the management of his * plots too, it must be owned, Aristophanes is sometimes faulty. It ought however to be observed, that his contemporary comic poets did not pique themselves upon the artful management of the plot. Aristophanes has therefore the usual failing of dramatic writers, to introduce speeches, and even scenes, not much conducing to the business of the drama. But if the only use of the plot be, as the great Bayes has decided, to bring in good

* * [In omitting this line, Maty's printer assumed, I suspect, an undue authority.]

things,

things, our poet will stand totally clear on this head of the charge, and the Knights may be mentioned as an honourable exception even to this censure, as the design of the play, to expose Cleon, and to turn him out of his place, is admirably supported from beginning to end.—To sum up Aristophanes's character, if we consider his just and severe ridicule of the Athenian foibles, his detestation of the expensive and ruinous war in which Greece was engaged, his pointed invectives against the factious and interested demagogues, by whom the populace was deluded, "who bawl'd for freedom in their senseless mood;" his contempt of the useless and frivolous inquiries of the Sophists; his wit, and versatility of style; the astonishing playfulness, originality, and fertility of his imagination; the great harmony of versification, whenever the subject required it, and his most refined elegance of language; in spite of Dr. Beattie's dictum, we shall look over his blemishes, and allow that, with all his faults, he might be a very good citizen, and was certainly an excellent Poet.

The

The learning, industry, and sagacity of Mr. Brunck are well known to the literati, by his elegant editions of some of the Greek tragedies, the Analecta Veterum Poetarum, and Apollonius Rhodius. The present volumes are nearly of the same size with the Analecta; but the type, in which the text is printed, is the same with that of the Greek tragedies. I am told most readers complain of the diminutive size of the character, and I must confess I should have been better pleased if the editor had employed the same type in this work as in the Analecta; it would have spared the reader's eyes, and, perhaps, have rendered the typographical errors fewer than they are at present. Mr. Brunck has had for the use of this edition (besides all the former editions of any consequence) the collations of many manuscripts; in the Plutus, Nubes, and Ranæ, five (the collation of one does not appear but in the Addenda); in the Equites, Acharnenses, Aves, and Lysistrata, three; in the Vespæ, Pax, and Ecclesiazusæ, two; in the Thesmophoriazusæ, but one. By the help of these manu-

manuscripts, the observations of critics, and his own reading, he has been enabled not only to purge the text from innumerable usurpations, but sometimes to supply chasms in it: an instance or two of which I shall give in the progress of this article. The ingenious critic apologizes (or rather does not apologize) for having left some faulty readings in the text (which either critical sagacity, or the assistance of MSS. would have removed) on account of the great hurry in which he was obliged to write his notes. To me, I own, this reason seems not entirely satisfactory.—"Quod olim librorum descriptoribus sæpissime evenit, id et ego quandoque passus sum; nec hujus inconsiderantiæ necesse duco ut me purgem, veniamque petam; quin mirari subit lætarique bonam fortunam frequentioribus istiusmodi lapsibus mihi cavisse; maxime quum recordor, partem haud minimam istarum fabularum a me descriptam iterum fuisse, dum in Museo meo vel ludebat filius meus, quo animum meum nihil magis advertit oblectatque, vel confabulabantur boni quidam viri, qui quot fere diebus horisque

matutinis ad me visere solent."—Tantamne rem tam negligenter? I think in such a case I should have sent Master Brunck out of the room. Pugh! says Mr. B. (or I suppose would say, if he read Shakspeare) "He talks to me that never had a son." But to be serious: What right has any man to publish a work of this kind in a hurry? Mr. B., I believe, is not in that unfortunate situation, which some learned men have experienced, to be obliged to publish as fast as the avarice or tyranny of booksellers required. There have too been some writers who, in publishing a book, have had a provident eye to the future, and taken care to reserve a sufficient quantity of additions to adorn the second impression. But this gentleman's character and circumstances will not suffer us to entertain the slightest suspicion, that he will ever change from Mr. Brunck into Simonides. (Vid. Aristoph. Pac. 697.)—Mr. Brunck, in his notes, is frequently engaged with the Parisian Professor, and the flower of the French critics, as he calls them, (to wit) Messrs. Vauvilliers and Dupuy, the former of

of whom lately published an edition of Sophocles, the latter has passed some censures upon Mr. Brunck's critical works. Thus far, perhaps, he may be readily excused, Ὡς οὐχ ὑπάρχων, ἀλλὰ τιμωρούμενος: but I am at a loss to account for the asperity with which he treats Kuster and Bergler, to the latter of whom he is scarcely more merciful than he was to Mr. Shaw in his edition of Apollonius. Bergler with him is fungus, stipes, bardus, and what not. If Mr. B. is better qualified than Kuster and Bergler to publish Aristophanes (as doubtless he is by far), "let him give God thanks, and make no boast of it;" but why triumph over men who are not in a condition to return the attack? Παῦε, παῦ', ὦ δέσποθ' Ἑρμῆ, μὴ λέγε· Ἀλλ' ἴα τὸν ἄνδρ' ἐκεῖνον, ὅπερ ἔστ', εἶναι κάτω*.

I now proceed to give some instances of the improvements made in this edition. The plan of the Lysistrata is as follows: the women, grieved at the long continuance of the war, seize the acropolis, where the public money was kept, and resolve to keep the men at a distance till a peace shall be con-

[* Pac. 648, 9.]

 cluded.

cluded. Upon this a dialogue ensues between Lysistrata and Probulus, the heroine and hero of the play.

V. 487. Ὅτι βελόμεναι τὴν ἀκρόπολιν ἡμῶν ἀπεκλείσατε μοχλοῖς. In some other editions it is printed τὴν πόλιν ἡμῶν ἀπεκλείσατε τοῖς μοχλοῖς. Mr. Brunck has inserted very justly Dawes's emendation in the text, Ὅτι βελόμεναι τὴν πόλιν ἡμῶν ἀπεκλείσατε τοῖσι μοχλοῖσιν. The corruption, no doubt, arose from the explanation of the scholiast being written above the text: ἡ πόλις of itself signifies the acropolis. I cannot help submitting it to Mr. Brunck's judgement, whether in Plutus 772, instead of the vulgar reading κλεινὸν πέδον, we should not read κλεινὴν πόλιν from Stephanus Byzant. v. Ἀθῆναι. But perhaps Hemsterhuis has sufficiently defended the other reading; for I must own, though with the utmost fear of incurring Mr. Brunck's displeasure (vid. not. in Plut. 327.), that I am not possessed of Hemsterhuis's edition.

v. 498. Ἡμεῖς ὑμᾶς σώσομεν, ΠΡ. ὑμεῖς; Λ. ἡμεῖς μέντοι.
Π. σκέτλιόν γε·
Λ. Ἀλλ' ἀποδεκτέα ταῦτ' ἐστὶν ὅμως· Π. Νὴ τὴν Δήμητρ', ἄδικόν γε.

Ἀλλ'

'Αλλ' ἀποδεκτέα is a conjectural emendation, first inserted in the Venetian edition; ingenious enough, but wrong. The first edition has 'Αλλ' ἀποκτέα, which comes nearer the true reading, restored by Mr. B. from two MSS. 'Αλλὰ ποιητέα.—But the MS. not only amends but supplies the text: for Mr. B. has inserted the following verse upon the authority of the MS. after verse 498.

Λ. Ὡς σωθήσει κἂν μὴ βέλῃ. Π. Δεινόν γε λέγεις. Λ. Ἀγανακτεῖς· Ἀλλά π. etc.

Mr. Brunck is not in general very gracious to Kuster, when he finds him negligent in smaller matters. But what would he have said had he known, that in the very manuscript*, which Kuster used, not only the true reading of the third verse was preserved, but the second verse fairly and plainly written? —Though he might have guessed something of the kind from the scholiast, to whose words a part of the verse in question is prefixed.

V. 519. Ὁ δέ μ' εὐθὺς ὑποβλέψας ἔφασκεν· κ' εἰ μὴ τὸν στήμονα νήσω.—Mr. Brunck rightly observes, that the copula has no business

[* Now in the library of Trinity College, Cambridge.]

before

before εἰ; he therefore reads, Ὁ δ' ἔμ' εὐθὺς ὑποβλέψας φάσκειν ἄν· Εἰ μὴ τὸν στήμονα νήσεις (νήσεις from a MS.)· I should rather read, Ὁ δ' ἔμ' εὐθὺς ὑποβλέψας ἂν ἔφασκ'· Εἰ μὴ etc.

v. 529, seq. Λ. Σιώπα. Σίγ' ὦ κατάρατε, Π. σιωπῶ 'γω.
Λ. Καὶ ταῦτα καλύμματα φέρε
Περὶ τὴν κεφαλήν· μὴ νῦν ζῴην· ἀλλ' εἰ τοῦτ' ἐμπόδιόν σοι.
Παρ' ἐμοῦ τουτὶ τὸ κάλυμμα λαβὼν, Ἔχε, καὶ περίθου περὶ τὴν κεφαλὴν,—Κᾆτα σιώπα.

To enter into an examination of the tautology, the absurdity, the metrical defects, and the want of syntax in this sentence, as it now stands, would waste too much time and paper. Suffice it to say, that the editor has happily restored the genuine text by the aid of MSS.*

Λ. Σιώπα. Π. Σοί γ', ὦ κατάρατε, σιωπῶ 'γὼ κἀ ταῦτα κάλυμμα φορέσῃ Περὶ τὴν κεφαλὴν; μὴ νῦν ζῴην. Λ. Ἀλλ' εἰ τοῦτ' ἐμπόδιόν σοι, etc.*

In the Nubes, after v. 969. Mr. B. has inserted a verse, which Mr. Valckenaer first discovered to belong to this place (from Suidas, v. χιάζειν.)

Εἰ δέ τις αὐτῶν βωμολοχεύσαιτ', ἢ κάμψειέν τινα καμπὴν,
[Αὐτὸς δείξας, ἓν δ' ἁρμονίαις χιάζων ἢ σιφνιάζων.] etc.

[* quibuscum concordat MS. Trin. Coll. Cantab. R. P. Append. ad *Toup.* in Suid. p. 503.]

The

The Eccles. v. 621, 622. stand thus in the common editions:

Π. Οὐχὶ μαχοῦνται. Β. Περὶ σοῦ. Π. τοῦ μὴ ξυγκαταδαρθεῖν. Β. Καὶ σοι τοιοῦτον ὑπάρξει.

Instead of this latter fragment, Kuster's edition has, *Καί σοι τὸ περὶ τούτων δὴ μάχεσθαι.* These Mr. Brunck has restored to sense and metre by slightly altering the reading of the MS. Π. *Οὐχὶ μαχοῦνται;* Β. *Περὶ τοῦ;* Π *Θάρρει, μὴ δείσης οὐχὶ μαχοῦνται.* Β. *Περὶ τοῦ;* Π. *τοῦ μὴ ξυγκαταδαρθεῖν· καί σοι τοιοῦτον ὑπάρξει.*

In the Thesmophoriazusæ, the women are gathered together to consult about some method of punishment for Euripides, who had so grossly traduced and scandalized them on the stage. When the assembly is met, the herald speaks to this effect, (v. 372.) "Hear every one; the female senate decreed (Timoclea was president, Lysilla clerk, Sostrata speaker) to hold an assembly early in the morning, on the middle day of the Thesmophoria:" *Ἐκκλησίαν ποιεῖν ἕωθεν τῇ μέσῃ τῶν θεσμοφορίων, ἣν ἅλις ἔσθ' ἡμῖν σχολή·* So Kuster's edition. Davies (on Cicero de Legg. I. 10.), and Spanheim (on Callimach. H. in Jov. 84.) quotes

quotes the latter verse to prove that ἄλις may be joined with a nominative. Dawes (Misc. Crit. p. 235.), perceiving a solecism in this reading, tacitly altered it to εἴγ' ἄλις—But the sense of the passage is not at all assisted by this alteration. "The senate decreed to hold a meeting—if there is leisure;" rather, "if there should be leisure." Neither could the herald be ignorant, when he proclaimed this, whether they had sufficient leisure or not. The first edition (by Junta) has ἧν ἄλισθ' ἡμῖν σχολή*· which approaches very near the true reading restored to the text from the MS. ᾗ μάλισθ' ἡμῖν σχολή· "on which day we are most at leisure." The third day of the Thesmophoria was a fast (vid. Athenæum VII. p. 307. F.).

In the Pax, when Trygæus and the chorus are drawing the goddess Irene out of the well, the chorus exclaims, v. 496. Ὡς κακὸν τί τινες εἰσὶν ἐν ἡμῖν. Mr. B.'s MS. had Ὡς κακὸν οἵ τινες εἰσὶν ἐν ἡμῖν. of which, he says, he could make nothing for a long time, till he luckily found the true reading in Suidas, v. κακόνοι·

* [Junta has, ἧμιν σχολῇ. R. P.]

Ὡς

Ὡς κακόνοι τινές εἰσιν ἐν ἡμῖν. "There are certainly some disaffected people among us." And so the scholiast seems to have read in his copy, as one may conjecture from his explanation.

In the Equites, v. 1300, etc. the triremes are in great agitation, upon hearing that Hyperbolus is going to petition for a fleet, and they vow that he shall never command them. But, says one, who had never come near man, "if the Athenians consent to this motion,"—

καθῆσθαί μοι δοκῶ
Εἰς τὸ Θησεῖον πλεούσαις, ἢ 'πὶ τῶν σεμνῶν θεῶν.

In which words there is neither sense nor syntax.

Whoever has a mind to see what the critics have written about it and about it, may consult Petit (Leg. Attic. p. 79.), * D'orville and Salvini (Miscell. Observat. Vol. III. p. 401. 2.), Dawes (Misc. Crit. p. 252.): Mr. Brunck has restored from conjecture, δοκεῖ—πλεούσας, referring to Vesp. 270. "I advise that we sail either to the Theseum, or the temple of the

* [A mistake for "Duker." R. P.]

Eumenides,

Eumenides, and take refuge there." The emendation is ingenious and certain, nor does it the less honour to Mr. Brunck's sagacity, that Reiske had already proposed the same in the Acta Lipsiensia for July 1750, p. 419.

Eq. 751. Οὐκ ἂν καθιζοίμην ἐν ἄλλῳ χωρίῳ. Ἀλλ' εἰς τὸ πρόσθε χρῆν παρεῖναι 'ς τὴν Πνύκα.

This Demus says to Agoracritus, who had requested him not to hear the cause in Pnyx. The commentators have been led into gross errors by a slight corruption in the text. Mr. B. has elegantly restored, ὡς τὸ πρόσθε, "as formerly."

Nub. 330. Κεστρᾶν τεμάχη μεγάλαν ἀγαθᾶν, κρέα τ' ὀρνίθια κιχλᾶν. The metre is defective by half a foot. In Kuster's edition: κρέα τ' ὀρνίθειά γε κιχλᾶν. Mr. Brunck has thrown out γε, and replaced the true reading upon the authority of Athenæus and Eustathius, κιχηλᾶν. It doubtless escaped his notice, that H. Stephens had made this emendation in his Ap. to Greek Thes. p. 1228. To the authorities mentioned, he might have added the testimony of the Etymologus M. whom Phavorinus has transcribed p. 1060. ed. Basil. 1541.

Having

Having quoted at random these few instances, in which the text of the author is improved; I now pass to the invidious and unpleasant task of marking some of those places, where the learned editor has either made the text worse, or left it faulty. One great defect I cannot help remarking in Mr. B. which is, his being in general too sparing of his explanations. As he has* omitted to publish the scholia together with the text, he ought to have made some amends for this defect in his notes, and also to have been more curious in noting the parodies of the tragedians and other authors in which Aristophanes so much indulges himself. These will appear to some grave omissions—but the oversights I am going to mention, Mr. B. would, without question, have entirely supplied or corrected, if he had allowed himself a little leisure for another revisal.

He has publicly testified that he has a great dislike to the particle γε, and accordingly

* ["As he has *most unaccountably, and to the full success of his work fatally*, omitted"—The words printed in Italics were inserted by Mr. MATY.]

has,

has, with great justice, frequently expunged it; but he should have done it much oftener, and I will give a few examples where it ought to be thrown out, as perfectly useless both to the metre and sense.

Nub. 869. Καὶ τῶν κρεμαθρῶν ἐ τρίβων τῶν ἐνθάδε. Mr. B. inserts γε here after τῶν, to make the verse agree with Dawes's canon. I had rather read κρεμαστρῶν on the authority of Pollux X. 157. and so perhaps the scholiast read, v. Pierson on Mœris, p. 242.—1216. Ἀπερυθριάσαι γε μᾶλλον, ἢ σχεῖν πράγματα. As the penultima of ἀπερυθριάσαι is long, the γε ought to be expunged.—Ran. 1055. Ἔστι διδάσκαλος, ὅστις φράζει· τοῖς δ' ἠβῶσίν γε ποιηταί. The particle is interpolated by some later editor. Read τοῖσιν δ' ἡβῶσι.—Equit. 508. Ἠνάγκαζεν ἔπη λέξοντάς γ' ἐς τὸ θέατρον παραβῆναι. Read Ἠνάγκαζεν λέξοντας ἔπη πρὸς τὸ θέατρον, as it is quoted by the author of the argument to the Nubes*. Acharn. 629. Οὕτω παρέβη πρὸς τὸ θέατρον λέξων. Pac. 735. Αὐτὸν ἐπήνει πρὸς τὸ θέατρον παράβας. There is another passage in Aristophanes where πρὸς is to be restored in-

* [Conf. R. P. Suppl. ad Præf. Eur. lv=lx.]

stead

stead of εἰς, Acharn. 392. Ὡς σκῆψιν ἂν ἀγὼν ἕτος ἐκ ἐσδέξεται. This Mr. B. quotes in a note upon Nub. 465. (where r. ἐπόψομαι for ὄψομαι from Suidas, v. ἆρά γε) to show that the particle ἂν may be joined with a future indicative, a point I shall not at present dispute, but the validity of this example to prove it. If the learned critic had looked into any of the three first editions of Suidas, v. Σίσυφος, or P. Leopard. Emendat. xiii. 8. he would have found it thus quoted, Ὡς σκῆψιν ἀγὼν ἕτος ἐ προσδέξεται, which is the true reading, changing only ἀγὼν into ἀγὼν, or, as Mr. Brunck would write it, ὠγών.

Acharn. 18. Οὕτως ἐδήχθην ὑπὸ κονίας γε τὰς ὀφρῦς. As the penultima of κονίας may be made long, vid. Lysistr. 470., the γε may be safely ejected on the authority of the scholiast and the first editions of Suidas, v. ῥύπτομαι.

Av. 1478. Τῦτο μέν γε ἦρος αἰεὶ—Mr. B. is not quite satisfied with this verse, and therefore proposes Τῦτο μέντ' ἄρ'—The common reading is Τῦτο μὲν ἦρος αἰεὶ—read, Τῦτο τῦ μεν ἦρος, which answers to what follows, Τῦ δὲ χειμῶνος.—

Eccles. 701. Τοῖς δ' ἐυπρεπέσιν γ' ἀκολουθῦντες.

γε

γε is of the editor's insertion. Read, Τοῖς εὐπρεπίσιν δ'.

Thesmoph. 225. Οὐ γὰρ, μὰ τὴν Δήμητρά γ', ἐνταυθοῖ μενῶ. The particle is here of no force, nor is it in the earlier editions, at least it is not in the Basil. 1532. There can scarcely be a doubt, I think, but we must read, Οὐ γὰρ, μὰ τὴν Δήμητρ', ἔτ' ἐνταυθοῖ μενῶ, to any one who will consult Nub. 814. Vesp. 1442. Av. 1335. I shall quote the middle example, Οὔ τοι, μὰ τὴν Δήμητρ', ἔτ' ἐνταυθοῖ μενεῖς. To show of what signal use it is sometimes to compare an author with himself, I will give another example. Thesmoph. 630. Φέρ' ἴδω, τί πρῶτον ἦν; ἐπίνομεν; Mr. B. has aptly quoted Nub. 787. Φέρ' ἴδω, τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν; but, what is surprising, did not see that the verse in question was to be amended thus: Φέρ' ἴδω, τί μέντοι πρῶτον ἦν; as it is quoted by Suidas, v. προπίνει.

Ibid. 443. Ὀλίγων ἕνεκα γ' αὐτὴ παρῆλθον ῥημάτων. Why does Mr. B. follow that bardus, stipes, fungus, etc. Bergler with his γε? Why not ἕνεκα καὐτὴ—Lysistr. 82. Γυμνάδδομαί γε κ̓ ποτὶ πυγὰν ἅλλομαι. Mr. B. reads γα Laconice.

conice. I should prefer Γυμνάδδομαί τε—as it is quoted by Eustathius, p. 1570.

Mr. B. sometimes quits the editions, at least those which I have, to wit, Aldus, Basil. 1532, and Kuster, without giving his reader notice, as for instance, Nub. 896. 1302. Ran. 320. 376. 1406. Probably he does this on the authority of MSS. (perhaps of other edd.); but such variations ought to be accounted for in the notes.

He sometimes erroneously follows Kuster's edition; as e. g. Plut. 197. Ἦ φησιν οὐ βιωτὸν αὐτῷ τὸν βίον. In the preceding editions it is thus; Ἦ φησιν, ἐκ εἶναι βιωτὸν αὐτῷ τὸν βίον, where αὐτῷ, not εἶναι, ought to have been omitted.

Nub. 1329. ἴσθ' for οἶσθ', from Kuster.

Eq. 787. Τοῦτό γε τἔργον ἀληθῶς ἔστιν.—In Aldus, Τοῦτό γέ σου τἔργον ἀληθῶς—read, Τοῦτό γε τοί σε τἔργον ἀληθῶς—vide infra 1054.*

Mr. Brunck generally shows a great respect for Dawes, and follows his emendations; but I think he sometimes rejects them without reason, and sometimes does not give them all the support they might have; e. g. the

* [Vide R. P. Suppl. ad Præf. Eur. lv=lx.]

emendation

emendation on Acharn. 271, is confirmed by Suidas, v. Λαμάχων. that on Pac. 188. by Suidas, v. μιαροί. Of the first I shall give but one instance; Plut. 392. as a MS. has ποῖον, it ought to have been inserted in the text. The assertion of Mr. B's, that there are a hundred exceptions, is rash; I do not believe there are six. I remember one in the Rhesus, but easily to be altered. The verse from the Phœnissæ is no proof at all; that from the Bacchæ very little; in the example from the Acharn. 903. read Ὁ ποῖος ἔτος Λάμαχος.—vid. Nub. 1270. Τὰ ποῖα ταῦτα χρήματ'; so far from Ὁ ποῖος not being admissible here, it is almost necessary, on account of the apodosis, Ὁ δεινὸς*.—I will give two instances of Aristophanes's exactness in this particular: Ran. 1200. Ἀπὸ ληκυθίου τοὺς σοὺς προλόγους διαφθερῶ. So a MS. has it; rightly, as appears from the next verse, Ἀπὸ ληκυθίου σὺ τοὺς ἐμούς; —Aves 1419. Ὁδὶ πάρεστιν· ἀλλ' ὅτου χρὴ, δεῖ λέγειν. Πτερῶν, πτερῶν δεῖ. It is plain, that in the first verse we must read ὅτου δεῖ, χρὴ λέγειν,

[* Conf. R. P. ad Ph. 892. 1718. I am grieved that the former line had been attempted by Ruhnkenius ad Rut. Lup. p. 54.]

not

not only for the reason above given, but also because χρὴ never governs a genitive case in the Attic poets. The only example, I believe, that can be produced to the contrary, is Euripides Orest. 667 (659.). τί χρὴ φίλων; but that is to be altered into δεῖ φίλων on the authority of Plutarch. Op. Mor. p. 68. E. Aristotel. Ethic. ix. 9.*

Eq. 400. γενοίμην ἓν Κρατίνου κώδιον. I much question whether this can signify una de pellibus Cratini. L. Bos's emendation ἐν Κρατίνου (Animadv. p. 8.) seems to me to admit of no doubt.

Ib. 456. Mr. B. seems somewhat uncertain about the word κολᾷ. There is no reason for change. The Attics only use the middle future of this verb. κολωμένους ought to have been restored, Vesp. 244, instead of κολουμένους, which cannot possibly come from κολούω, or indeed any other word. Theopompus apud

* [Et quod Aristophanem attinet, anno 1794 codicis Ravennatis collationem edidit Invernizius, quæ istam emendationem confirmavit. Ipse tandem τί δεῖ φίλων inveni in MS. quem voco L. R. P. ad l. c.; quem conf. ad Eur. Suppl. 799.]

Suidam, v. Ἄττις. Κολάσομαί γε σὲ, Καὶ τὸν σὸν Ἄττιν*.

Thesm. 149. Χρὴ τὸν ποιητὴν ἄνδρα πρὸς τὰ δράματα—when ἀνὴρ is joined with a substantive, it is not, I believe, capable of the article. The τὸν is, I believe, the insertion of a later editor, without any authority; I would therefore read, Χρὴ γὰρ ποιητὴν—which connects better with the preceding verses.

In so long a work, it is impossible but some little inaccuracies, respecting the niceties of metre, must escape an editor, however diligent or sagacious.

Eq. 569. Κοὐδεὶς οὐδεπώποτ' αὐτῶν.—It is astonishing that Mr. Brunck should let the spondee pass in the first place, and not alter it to Κοῦτις.

Ibid. 1256. Ὅπως γένωμαί σοι Φανὸς ὑπογραφεὺς δικῶν. The metre of this line is redundant (the first syllable of Φανὸς being long), though Valesius (on Harpocration, p. 228.) and

* [MS. Leid. apud Hemsterhusium ad Aristoph. Plut. p. 435. et MS. C. C. C. Oxon. habent, κολάσομαί γ' ἔσω, quod leviter mutatum in ΚΟΛΑΣΟΜΑΙ Σ'ΕΓΩ, genuinam dabit lectionem. R. P. App. ad Toup. in Suid. p. 459.]

D'Orville

D'Orville (on Chariton, p. 5.) quote it without suspicion. Amend it from Suidas, v. Φανός. Ὅπως ἔσομαί σοι.

Pac. 185. Τί σοί ποτ' ἐστὶ τοὔνομ', οὐκ ἐρεῖς; μιαρώτατος. An iambic with seven feet. Correct it, Τί σοί ποτ' ἔστ' ὄνομ', οὐκ ἐρεῖς; as Suidas quotes it v. μιαροί. I will take this occasion to observe, that a little above, instead of Ὦ μιαρὲ καὶ τολμηρὲ,—we must read on the same authority, Ὦ βδελυρὲ, to avoid tautology. Compare Ran. 465, 466.

Av. 385. Ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἠναντιώμεθα. A spondee in the fifth place. The first editions have ἐναντιώμεθα; read ἐνηντιώμεθα.

Ibid. 1297. Συρακουσίῳ δὲ Κίττα· Μειδίας δ' ἐκεῖ. A cretic in the second place; r. Συρακοσίῳ. Eupolis quoted by the Scholia. Συρακόσιος δ' ἔοικεν, ἡνίκ' ἂν λέγῃ Τοῖς κυνιδίοισι τοῖσιν ἐπὶ τῶν τειχέων. In Kuster's edition it is corrupted into Συρακούσιος.

Thesm. 234. Βούλει θεάσασθαι σαυτόν; εἰ δοκεῖ, φέρε. A syllable too much; correct it slightly, Βούλει θεᾶσθαι.—Eccles. 369. Lysistr. 742. Ὦ πότνια Εἰλείθυια—without an elision; that the first syllable in πότνια may not be

 made

made long contrary to the author's custom. Τὸ φάρμαχόν σου τὴν νόσον μείζω ποιεῖ*. If any thing is to be altered, I should rather suppose, 'Αλλ' ought to be supplied at the beginning of the verse. A similar omission has happened in the Aldine edition of Euripid. Phœniss. 1806 (1775), and in many editions of our author, Av. 1693. 'Αλλὰ γαμικὴν χλανίδα δότω τις δεῦρό μοι. (ita leg. ex Schol. in v. 1565.)†

The Index is a repetition of Kuster's, but very much improved and enlarged. The Latin interpretation, which the learned editor has altered and corrected in an infinity of places, is, as far as I have consulted it, perspicuous and accurate. In the Fragments, perhaps, something more might have been done. But as I have not now either leisure or inclination to undertake a minute examination; I shall only just observe, that in the Gerytades, part of the twenty-first fragment is repeated in the Incerta, No. 41. where instead of ῥήματα—ἐμβαπτόμενος, we must read ῥῆμα τι—ἐμβαπτόμενον‡ from Athenæus,

* [A mistake. The passages are right as they are. R. P.]

† [See Advers. p. 137.] ‡ [ἐμβαπτόμενος is right. R. P.]

p. 367,

p. 367, and that in the third fragment of the Δαιταλῆς, whoever will compare Nub. 865. 1242. will think it ought probably to be corrected thus, Ἦ μὴν ἴσως σὺ καταπλαγήσει τῷ χρόνῳ. Fragm. incert. 133. is a parody of Euripides apud Plutarch. de Isid. et Osirid. p. 379. D.*

* [R. P. ad Hec. 1255 = 1247.]

ART, III. *Hermesianax; sive Conjecturæ in Athenæum atque aliquot Poetarum Græcorum Loca, quæ cum corriguntur et explicantur, tum Carmine donantur. Auctore* STEPHANO WESTON, *S. T. B. Coll. Exon, in Acad. Oxon. Soc, et Eccles. Mamhead in Agro Devon. Rectore. pp.* 124. *Nichols**.

THE author of this book, in a proœmium, where he explains the nature of his undertaking, has the following paragraph: Tota artis criticæ materia in tres partes distribuitur, ut debeat monstrare primum principia et causas scribendi recte, quæ philosophica dici potest, deinde de consuetudinibus, præscriptis, moribus, elocutionibusque versari, quæ historica appellari solet; denique de correctione agere ex collationibus MSorum, optimisque editionibus librorum impressorum exquisita, necnon de conjecturis tractare, variâ eruditione et editorum acumine excogitatis,

* [This article is by a friend. MATY.]

quam

quam hypotheticam appellare possumus. In this publication, Mr. W. professes to deal only in the hypothetical sort of criticism; and further observes, "plus in bonâ (conjecturâ) laudis, quam in malâ vituperationis, esse." Whether he will have any cause to avail himself of this plea, my readers may determine for themselves, from the specimens I shall hereafter produce. It must be owned, even by those who disapprove of his conjectures, that they are often supported with learning and ingenuity, and they who are dissatisfied with his criticisms cannot complain of his want of civility, that great opprobrium of the sect. But, generally speaking, there is not that felicity in his emendations, which instantly compels the reader's assent, and supersedes the necessity of a long defence, or explanation. Mr. W. is somewhat unlucky in setting out with a fragment of Hermesianax, (Athenæi p. 597) which has come down to us in so wretched a state, that, after the labours of the best critics, Casaubon, Heringa, Ruhnkenius, etc. it still abounds with corruptions. It is not, therefore,

therefore, to be wondered at, if Mr. W. has done but little towards restoring this fragment to its first integrity. His best conjecture is, I think, that on v. 83. I shall, therefore, transcribe the lines. After enumerating the most famous poets that were lovers, Hermesianax proceeds to shew, that even philosophers, in spite of their gravity, were "the sons of women." Οὐδὲ μὲν οὐδ' ὁπόσοι σπληρὸν βίον ἐστήσαντο, Ἀνθρώπων, σκολιὴν μαιόμενοι σοφίην, Οὐδ' οἱ δεινὸν ἔρωτος ἀπετρέψαντο κυδοιμὸν Φαινόμενον, δεινὸν δ' ἦλθον ὑφ' ἡνίοχον. For Οὐδ' οἱ δεινὸν, to avoid the repetition of the same word, Mr. W. reads, Οὐδ' οἶδ' αἰνὸν. This seems perfectly right (though not having either Lennep or Ruhnkenius at hand, I am not certain whether this conjecture has been anticipated or not); but in the verses immediately following, Mr. W. is less happy. I shall quote the passage, and, for particular reasons, subjoin a Latin commentary. Οἴη μὲν Σάμιον μανίη κατέδησε Θεανοῦς Πυθαγόρην, ἑλίκων κομψὰ γεωμετρίης Εὑράμενον* καὶ κύκλον ὅσον περιβάλλεται αἰθὴρ, Βαιῇ τ' ἐν σφαίρῃ πάντ'

* [εὑρόμενον membranæ. Schweigh.]

ἀπο-

ἀποτασσόμενον. Οἵῳ δ' ἰχλειημένον ἔξοχον ἰχρὴν . . . . εἶναι Πολλῶν δ' ἀνθρώπων Σωκράτη ἐν σοφίῃ Κύπρις μηνίουσα πυρὸς μένει.

V. 89. seq. Corruptissimus locus, et qui sensu et rhythmo omnino vacat. Prima egregie emendavit A. Heringa, Οἵῳ δ' ἰχλίηνεν, ὅν—, quod cum Cl. Westonus se vix capere fateatur, judicium ejus desidero. Ut antea, Οἵῃ μανίῃ κατέδησε, sic nunc, Οἵῳ ἰχλίηνε πυρὸς μένει. Planissimus vero sensus. *Quam violento igne Socratem Venus irata calefecit.* Sed interjecta adhuc medicinam implorant. Rescribendum ex verissimâ Wyttenbachii emendatione, Οἵῳ δ' ἰχλίηνεν, ὃν ἔξοχον ἴχρη Ἀπόλλων Ἀνθρώπων εἶναι Σωκράτη ἐν σοφίῃ, Κύπρις μηνίουσα πυρὸς μένει. Paullo quidem aliter (si rite audita recordor) verba constituerat Wyttenbachius, ita nempe: ἔξ. εἶναι Ἀπόλλων Ἔχρησ' ἀνθρώπων —Sed alterum ordinem prætuli primum ob numerorum facilitatem, deinde ordo, quem ille sequitur, in nullo, quantum sciamus, MS. comparet; alter vero in Codice Veneto, teste Ruhnkenio; postremo cum verbum ἴχρη paullo rarius sit, eo proclivius erat librariis vulgatiorem formam supponere. Sophocles

Electr.

Electr. 35. ΧΡΗ μοι τοιαῦθ' ὁ ΦΟΙΒΟΣ, ὃν πεύσει τάχα. Oed. Col. 87. ΦΟΙΒΩΙ τε κἀμοὶ μὴ γένησθ' ἀγνώμονες, Ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτ' ΕΞΕΧΡΗ κακὰ, Ταύτην ἔλεξε παῦλαν. Apollon. Rhod. I. 301. Ἐπεὶ μάλα δεξιὰ ΦΟΙΒΟΣ ΕΧΡΗ.

In Simonides's epigram, (ap. Athen. p. 125.) Mr. W. p. 14. adopts Brunck's emendation* of ἐκρύφθη for 'εκάμφθη. A large part of the book (to p. 72) is, as the title-page seems to promise, employed about the fragments of the poets quoted by Athenæus. The rest is taken up with Apollonius Rhodius, Aristænetus, Aristophanes, Asclepiades, Babrius, Euripides, Longus, Orpheus, Plutarch, Sophocles, Theocritus, Xenophon, etc. I shall produce some examples of Mr. W's conjectures, as they occur in order.

P. 40. In the epigram of Hedylus, (ap. Athen. p. 486.) it is strange Mr. W. should mistake the sense, when he had Pierson's note on Mœris (p. 413.) before him. The cause, however, seems to be the expression Λέσβιον μετροῦσα, or the σχῆμα πρὸς τὸ σημαινόμενον, as the grammarians call it. That the

* [An. Gr. I. 146. cv.]

reader

reader may judge, I will subjoin the middle distich in the original, with a literal interpretation in English, and Mr. W's Latin version; Ἧς τόδε σοι, Παφίη, ζωρὸν μετρεῦσα θυῶεν*, Κεῖται πορφυρέης Λέσβιον ἐξ ὑέλου. *By whom the cup of purple glass, which measured the fragrant wine, is dedicated to thee, O Venus.* Mr. W. reads, Ἕστο δέ οἱ Παφίη—, Χεῖται, et ἕξ ὑέλους. *Adstitit huic Paphia halantes emensa culullos, et capiunt Lesbi pocula sex calices.* Ex Græcis malis Latina fecit non bona. This error is the more extraordinary, as Pierson had l. c. quoted two epigrams, one of the same Hedylus, where the same expression Ἧς κεῖται occurs. With equal success Mr. W. p. 53. has attacked a fragment of Plato, the comic poet, which stands thus, in the editions of Athenæus, p. 677. Καίτοι φορεῖτε γλῶτταν ἐν ὑποδήμασιν, Στεφάνους δ' ὑπὸ γλώττησιν, ὅ τε πίνητέ που. As this passage is produced to prove the use of a chaplet called *hypoglossis*, it is clear that ὑπὸ γλώττησιν must be joined in one word. In the former line Mr. W. reads γλώσσας, which spoils the metre, without improving the

* [Malim tamen, μετροῦν θυόεντα. Advers. p. 129.]

sense.

sense. In the second, Στεφάνους δ' ὑπογλωττίδας ὅτε πίνητέ του. This line too is defective in its metre, which, however, is easily amended, by correcting, as the syntax requires, ὅταν τ. As to the other emendation, though, perhaps, examples of a similar pleonasm might be adduced, they ought very sparingly to be obtruded on authors from conjecture: besides, a smaller alteration will be sufficient if we read Στεφανοῦσθ' ὑπογλωττίσιν ὅταν τ. *Coronis ex hypoglossâ factis coronati potatis.* When the word was once, by the carelessness of transcribers, separated, thus Στεφάνους θ' ὑ. it was easy to make the other mistake. P. 72. Mr. Weston favours us with two conjectures upon Apollonius Rh. I. 368. and 672. in the former ἐνδυτὸν for ἔνδοθεν, and in the latter πλεκτῆσιν for λευκῆσιν.

P. 110. Mr. W. gives us an inscription from Wheeler, p. 77. Η ΓΕΡΟΥΣΙΑ ΚΥΡΟΝ ΑΠΟΛΛΩΝΙΟΥ ΑΡΧΙΑΤΡΟΝ ΑΡΙΣΤΟΝ ΠΟΛΕΙ [πόλιν] ΤΗΝ ΕΠΙΣΗΜΟΝ ΠΡΟΣ ΠΟΛΛΟΙΣ ΕΥΕΡΓΕΤΗΜΑΣΙΝ ΕΙΣ ΑΥΤΗΝ ΑΛΕΙΨΑΝΤΑ ΛΑΜΠΡΩΣ ΚΑΙ ΠΟΛΥΔΑΠΑΝΩΣ ΚΑΙ ΑΣΥΓΚΡΙΤΩΣ. Mr. W. explains

explains ἀλείψαντα, *qui urbem dealbasset et calce splendida et pretiosa citra comparationem ædificia obduxisset.* I shall further observe, that if the πόλιν, which is inserted in brackets, is meant for an emendation, nothing can be more erroneous, as it is plain that ΠΟΛΕΙ ΤΗΝ ought to coalesce into one word, ΠΟΛΕΙΤΗΝ, ει and ι being perpetually confounded in MSS. and inscriptions.

P. 114. Mr. W. presents us with an elegant conjecture (if it did not recede rather too far from the vulgar reading) upon a corrupt and mutilated passage in the author, de Lapidibus, of whom Mr. Tyrwhitt has lately given us so excellent an edition; v. 38.—καὶ πόντοιο κυκωμένου οὐκ ἀλεγίζων Βήσετ' ἐπὶ τραφερὴν ἀπυμάντοισι πόδεσσι. Mr. W. reads Βήσεθ' ΥΓΡΗΝ ἐπ' ΑΤΑΡΠΟΝ ἀκ. and quotes Apollon. Rhod. l. 182. seq.

P. 121. In the following passage of Theocritus, Μή μοι γᾶν Πέλοπος, μή μοι χρύσεια τάλαντα Εἴη ἔχειν, μηδὲ πρόσθε θέειν ἀνέμων. Mr. W. proposes, as a conjecture, ΧΡΥΣΕΙ' ΑΤΑΛΑΝΤΗΣ* Εἴη, &c. which Reiske had

* [ΑΤΑΛΑΝΤΑΣ Weston.]

antici-

anticipated, and inserted in his edition; as Mr. W. finds out in his Index v. Reiske. He or Reiske ought to have produced some example of the ellipsis of *μήλα*, not to mention that the second line is almost tautology, if we admit this emendation: if I thought the verse stood in need of any alteration, I should infinitely prefer Pierson's, ΚΡΟΙΣΟΙΟ *τάλαντα*, especially as this conjecture gained the approbation of Jortin (præf. to Fawkes's translation). But the vulgar reading is perfectly right, unless we suppose Euripides to have been a less accurate poet than Theocritus. Med. ap. Grot. Excerpt. p. 197 (542). Εἴη, *δ' ἴμοιγε μήτε χρυσὸς ἐν δόμοις, Μήτ' Ὀρφέως πάλλιον ὑμνῆσαι μέλος, Εἰ μὴ πίσημος ἡ τύχη γένοιτό μοι.* Herc. Fur. 649 (645). *Μή μοι μήτ' Ἀσιήτιδος τυραννίδος ὄλβος εἴη, Μὴ χρυσοῦ δώματα πλήρη, Τᾶς ἥβας ἀντιλαβεῖν.* Might not any one say of these passages, as Pierson says of *χρύσεια τάλαντα*, "Frigida sunt *χρυσὸς ἐν δόμοις*," or "Frigida sunt *χρυσοῦ δώματα πλήρη*, cum aliquid specialius dicere debuisset poeta?" The happiest conjecture, I think, in the book, with which I shall, therefore, conclude this account, is upon

upon Xenophon, Sympos. I. 8. Αὐτόλυκος μὲν οὖν παρὰ τὸν πατέρα ἐκαθέζετο, οἱ δ' ἄλλοι, ὥσπερ εἰκός, κατεκλίσθησαν. Mr. W. reads, with great probability, ὥσπερ εἶχον, comparing Xenophon Hist. Gr. IV. p. 511. ed. 1625. ὁ δὲ Φαρνάβαζος ἧκεν ἔχων στολὴν πολλοῦ ἀξίαν—κατεκλίνθη οὖν καὶ αὐτὸς, ὥσπερ εἶχε, χαμαὶ, and Aristophanes Eccles. 529.

As the author professes, in his title page, to have turned some of the Greek into Latin verse, I should produce a specimen of his performance in that way; but, to speak ingenuously, I think he has been impolitic in choosing such difficult and unpromising originals. Without doubt, the fault is in the materials, not in the artificer. To translate Hermesianax, or Hedylus, to any purpose, he should have first been sure of their sense. Even the great Grotius himself, when he translated the scattered fragments of Greek poets, committed a multitude of the grossest mistakes. But had Grotius succeeded ever so well, that success could give no inferior critic or poet a reasonable pretext to follow his example.

ART.

ART. IV. *An Apology for the Monostrophics, which were published in* 1782; *with a second Collection of Monostrophics. By* G. J. HUNTINGFORD, *A. M. Nov. Coll. Ox. Soc. Nichols**.

MR. H. is determined, as appears from this publication, not only to let criticism see that he has many arrows† still remaining in his quiver, but also to make her feel by sad experience, that *fragili quærens illidere dentem Offendet solido*‡. For my own part, without presuming to usurp the office of a moderator in this dispute, I shall, with Mr. H's good leave, make a few short remarks on one or two assertions, which, I confess, he seems to me to have thrown out at ran-

* [I am indebted to a friend for the following criticism. MATY.]

† [Pindar Olymp. II. 149.]

‡ [Horat. Serm. II. i. 77, 8.]

dom,

dom, and not to have considered with a due degree of attention and accuracy He will view what I shall offer in the light of a friendly, even if mistaken, attempt to set him right; an attempt not altogether needless, because the higher we rate an author's abilities, the readier we are to receive and propagate his errors.

1. One of the arguments, on the strength of which Mr. H. (p. 54.) suspects Homer's right to the hymn to Ceres, is a little extraordinary; "because, instead of εἶπε (Hymn 479.) Pausanias (Corinth. 14.) quotes δεῖξε." Etymologists know, that the Latin word *dico* is literally from the Greek δείκω, the root of δείκνυμι; and Mr. H. knows, that Cæsar often uses *demonstravimus* very nearly in the same sense with *diximus*.—Therefore, the only legitimate conclusion was, that Pausanias has preserved the genuine and more poetical word, instead of the gloss or explanation. So in Sophocles Philoct. 426. instead of the common reading, Οἴμοι· δύ' αὔτως δεῖν' ἔλεξας, Mr. Brunck will probably give us in the text of his new edition, the variation which

we find in the Scholiast, Οἴμοι δύ' αὖ τώδ' ἐξέδειξας *.

2. (p. 125.) "The mere *ipse dixit* of the pedantic Dawes must give place to two poetical authorities." The first is Θουκυδίδην Ὀλόρου Κεκροπίδην τὸ γένος†. The second, Thomas Scholasticus; Σεῖο πόνους φιλέω, Δημόσθενες· εἰμὶ δὲ λίην καὶ φιλΑριστείδης καὶ φιλοθουκυδίδης‡. I am happy that I can augment the number of Mr. H's examples. Antholog. V. p. 396. edit. H. St. (=An. Gr. ii. 470.) Θουκυδίδης§ ἐλέλιζεν ἑὸν νόον· ἦν δὲ νοῆσαι—*but* whenever the word κῦδος or its derivatives occur in *ancient* Greek poetry (and they occur very frequently) they have the υ invariably long. In what licenses three epigrammatists, who wrote long after the purity and perfection of the Greek poetry were entirely lost, may indulge themselves, is of no consequence; and as for Thomas Scholasticus, his taste may be guessed from his joining Thucydides and Demosthenes in the same encomium with Aristides, a decision almost as judicious as

* [R. P. ad Ph. 540.]
† [An. Gr. III. 265.]
‡ [An. Gr. III. 125.]
§ [Θουκυδίδης δ' ἐ. edd.]

would

would be that critic's who should rank Valckenaer and Dawes in the same class with Barnes and Pauw (vid. Apology, p. 5.). If Mr. H. believes that every license, which the later epigrammatists take, may be allowed in a modern poet, he will find it difficult to commit any errors in quantity, as there is scarcely a violation of metre which may not be defended by the example of one or other of these poetasters*. When an imitator of the ancients unites in his own compositions all the different dialects and metres, which the Greek language admitted through the space

* A young poet the other day shewed me some Latin Asclepiads, one of which concluded with the word *frater*. I objected to it as being a false quantity; but he soon convinced me, that "my pedantic *ipse dixit* must give place to poetical authority," by producing the following epigram of Palladas (Anthol. H. St. i. 42. p. 63. = Brunck, ii. p. 413.), in which a just taste, refined wit, and a scrupulous regard to the exactness and graces of versification, are equally conspicuous.

Ἦν ὁ φίλος τὶ λάθῃ, ΔΟΜΙΝΕ ΦΡΑΤΕΡ, εὐθὺς ἔγραψεν.
Ἦν δ' αὖ μή τι λάθῃ, τὸ ΦΡΑΤΕΡ εἶπε μόνον.
Ὤνια γὰρ καὶ ταῦτα τὰ ῥήματα· αὐτὰρ ἔγωγε
Οὐκ ἐθέλω ΔΟΜΙΝΕ· οὐ γὰρ ἔχω ΔΟΜΕΝΑΙ.

[Conf. Mureti Opera, III. 27.]

 of

of a thousand years, it is not easy to decide what system of prosody or style he may have formed for his own use. What would Mr. H. think of a foreigner, who, by way of writing English *monostrophics*, should studiously collect and mingle the phraseology, diction, and prosody of Chaucer, Shakspeare, Milton, and Pope, *et tum mirifice speraret se esse locutum?* In my judgement, therefore, Dawes's observation has not been materially hurt by what Mr. H. has advanced.—Dawes does not say that there is no example to be found of the license that Mr. H. defends, but that whoever takes such a license is ignorant of quantity; as ignorant, I may add, as he would be, who should make ἐπαραι (New Monostr. p. 20.) an anapæst, γυπων (p. 30.) or ψυχος (p. 36.) an iambus, or εἰ συ (p. 38.) a spondee. Part of Mr. H's civility to Dawes has been already quoted. The paragraph concludes with saying, that "he is positive, hasty and wrong in more passages than in one." Without entering on a long defence of Dawes, I shall venture to urge one plea in his favour. He wrote in his youth some Greek

Greek verses, full of mistake in syntax and dialect, *though faultless, I believe,* in point of metre. But afterwards, becoming sensible of his error, he quitted what he esteemed so idle and unprofitable a study, and chose rather to read good Greek than to write bad. An example of candour and prudence well worthy to be imitated!

THE

THE LEARNED PIG.

THIS gentleman professing himself to be extremely learned, will have no objection to find his merits set forth in a Greek quotation:

Πρῆϋς ὁδ' εἰσιδέειν καὶ μείλιχος, οὐδέ τι χοίροις
Ἄλλοισι προσέοικε· νόος δέ οἱ ἠΰτε φωτὸς
Αἴσιμος ἀμφιθέει, μούνης δ' ἐπιδεύεται αὐδῆς *.—

which, no manner of doubt, he will immediately translate for the amusement of the dilettanti who visit him.

The well-earned admiration this pig meets with from a sensible and discerning public,

* As it is possible that the pig's Greek may want rubbing up, owing to his having kept so much company with ladies, the *chien sçavant* has kindly communicated a translation. This, though not very elegant, and probably made from the Latin, as it does honour to the ingenuous beast, and shews that he is above any sentiment of envy on this occasion, I shall insert.

A gentle pig this same, a pig of parts,
And learn'd as F.R.S. or graduate in arts;
His ancestors, 'tis true, could only squeak,
But this has been at school—and in a month will speak.

puts

puts me in mind of a pleasant story told by Lucian, at the beginning of the first Prometheus*. One of the Ptolemies was, it seems, very desirous of gratifying the Egyptians with the sight of something new: for this purpose he introduced into the public games he was exhibiting a black camel from Bactria splendidly caparisoned, and a man half black and half white; but far from giving the monsters the applause they deserved, the Egyptians, who, as our sneering author says, were a people, who did not like things because they were *new* and *uncommon*, but rather delighted in *fitness* and *propriety*, were frightened at the camel and fairly hissed the man. The consequence of this uncourteous reception was, that the camel (who was a camel of spirit, and very worthy to wear a bridle from the stable of Cambyses, as we are told she did) died of grief. The man's fate was, if possible, harder; for he was given to an opera singer, who had sung well at a great supper, at which Theocritus and the members of the tragic and comic Pleiades were present.

* [T. I. 4.]

NOTÆ

NOTÆ BREVES.

[Notæ breves ad Clerici et Bentleii epistolas, quas ex apographo *Askeviano* exaratas in aspectum lucemque Anglica censura protulit R. P. (H. Maty's Review, April 1786, pp. 254—261=198—211. Burney.)]

P. 255=200. Σιωπὴ, ut Euripidea verba § usurpem, mihi erit ἀπόκρισις. § Apud Plutarchum T. ii. p. 532. E.

Ibid. =201. Ita enim pro imperio jubes*, minasque addis regaliter. * Ovid. Metam. ii. 397.

Ibid. † Ρῆσις ἀπὸ Σκυθῶν? † Laert. i. 101.

P. 257=204. * ἀφθόνους εἶναι Μουσῶν θύρας. * Diogenian. iii. 23.

Ibid. † ὀλοαῖς μανίαις † Theocrit. xi. 11.

P. 260=209. dicis* id devovens. * Perhaps a mistake of the copier for diris.

ART.

Art. IX. *The Parian Chronicle.*

Dicendum est mihi ad ea quæ a te dicta sunt, sed ita, nihil ut affirmem; quæram omnia, dubitans plerumque, et mihi ipse diffidens.

Having already given a concise account* of this learned and ingenious work, we shall briefly state such doubts as have arisen in our minds, on reviewing Mr. Robertson's arguments; and submit them to his impartial consideration. If we before omitted any observation of moment, from a desire of contracting our article into as small a compass as possible, we shall now endeavour to compensate for the neglect.

Objection I. *The characters have no certain or unequivocal marks of antiquity.* This seems rather to be an answer to a defender of the inscription, than an objection. If a zealous partisan of the marble should appeal

* [Month. Rev. Oct. pp. 351—357.]

to

to its characters and orthography, as decisive proofs of its being genuine, it would be proper enough to answer, that these circumstances afford no certain criterion of authenticity. But in this word *certain* sculks an unlucky ambiguity. If it means demonstrative, it must be allowed that no inscription can be proved to be *certainly* genuine, from these appearances; but if it means no more than *highly probable*, many inscriptions possess sufficient internal evidence to give their claims this degree of *certainty*. The true question is, Has not the Parian Chronicle every mark of antiquity that can be expected in a monument claiming the age of 2000 years? The letters Γ and Ξ are, by Mr. R's own confession, such as occur in genuine inscriptions; and to say in answer, that an impostor might copy the forms of these letters from other inscriptions, is already to suppose the inscription forged, before it is rendered probable by argument. The learned author of the Dissertation seems to betray some doubt of his own conclusion; for he adds, p. 56, '*that the antiquity of an inscription*

can

can never be proved by the mere form of the letters, because the most ancient characters are as easily counterfeited as the modern.' But this objection is equally applicable to all other ancient inscriptions, and is not to the purpose, if the present inscription has any peculiar marks of imposture in its characters and orthography. '*The characters do not resemble the Sigean, the Nemean, or the Delian inscriptions.*' Mr. R. answers this objection himself by adding, '*which are supposed to be of a more ancient date.*' The opposite reason to this will be a sufficient answer to the other objection, '*that they do not resemble the Farnesian pillars or the Alexandrian MS.*' If '*they differ in many respects from the Marmor Sandvicense,*' they may be presumed to agree in many. '*They seem to resemble, more than any other, the alphabet taken by Montfaucon from the Marmor Cyzicenum.*' Thus it appears that the Parian Chronicle most nearly resembles the two inscriptions, to whose age it most nearly approaches.

When

When Mr. R. adds, that the letters '*are such as an ordinary stone-cutter would probably make, if he were employed to engrave a Greek inscription, according to the alphabet now in use,*' he must be understood *cum grano salis.* The engraver of a fac-simile generally omits some nice and minute touches in taking his copy; but, even with this abatement, we dare appeal to any adept in Greek calligraphy whether the specimen facing p. 56, will justify our author's observation. '*The small letters* (ο, Θ, Ω), *intermixed among the larger, have an air of affectation and artifice.*' Then has the greater part of ancient inscriptions an air of affectation and artifice. For the ο is perpetually engraved in this diminutive size, and Ω being of a kindred sound, and Θ of a kindred shape, how can we wonder that all three should be represented of the same magnitude? In the inscription, which immediately follows the marble in Dr. Chandler's edition, No. xxiv. these very three letters are never so large as the rest, and often much smaller; of which there

there are instances in the three first lines. See also two medals in the second part of Dorville's Sicula, tab. xvi. num. 7. 9.

'*From the archaisms, such as,* ἐγ Λυκωρειας, ἐγ Κυβέλοις, ἐμ Πάρωι, etc. etc. *no conclusion can be drawn in favour of the authenticity of the inscription.*' Yet surely every thing common to it, with other inscriptions confessedly genuine, creates a reasonable presumption in its favour. '*But what reason could there be for these archaisms in the Parian Chronicle? We do not usually find them in Greek writers of the same age, or even of a more early date.*' The reason is, according to our opinion, that such *archaisms* were then in use: this we know from other inscriptions, in which such *archaisms* (or, as our author afterward calls them, *barbarisms*,) are frequent. Nothing can be inferred from the Greek writers, unless we had their autographs. The present system of orthography in our printed Greek books is out of the question. Again, '*The inscription sometimes adopts and sometimes neglects these* archaisms, *as in lines* 4. 12. 27 52. 63. 67.'

This

This inconsistency either is no valid objection, or, if it be valid, will demolish not only almost every other inscription, but almost every writing whatsoever. For example, in the inscription just quoted, No. XXIV. we find τὸN βασιλέα l. 20. and ὅταM πέμπηι, 24. A little farther, No. XXVI. l. 31. we have ἰΓ Μαγνησίας, 57. 73. 81. ἰK Μαγνησίας, and 106. 108. ἰKΓ Μαγνησίας. The Corcyrean inscription (Montfaucon, Diar. Ital. p. 420.) promiscuously uses ἰKδανείζομαι and ἰΓδανείζομαι. In English, who is surprised to find *has* and *hath*, *a hand* and *an hand*, *a useful* and *an useful*, in the works of the same author? We could produce instances of this inaccuracy from the same page, nay from the same sentence.

'*The authenticity of those inscriptions, in which these archaisms appear, must be established, before they can be produced in opposition to the present argument.*' This is, we cannot help thinking, rather too severe a restriction. If no inscription may be quoted, before it be proved genuine, the learned author of the Dissertation need not be afraid of being

being confuted, for nobody will engage with him on such conditions. Perhaps the reverse of the rule will be thought more equitable: that every inscription be allowed to be genuine, till its authenticity be rendered doubtful by probable arguments. We will conclude this head with two short observations. In Selden's copy, l. 26. was written ΠΟΗΣΙΝ, which the later editors have altered to ΠΟΙΗΣΙΝ, but without reason, the other being the more ancient way of writing, common in MSS. and sometimes found on inscriptions. (See G. Koen's Notes on Gregorius de Dialectis, p. 30*.) In l. 83. the Marble has Καλλίου, for which Palmer wished to substitute Καλλίου. Dr. Taylor refutes him from the *Marmor Sandvicense*, observing at the same time, that this orthography occurs in no other place whatever, except in these two monuments. Is it likely that two engravers should by chance coincide in the same mistake, or that the forger of the Parian Chronicle (if it be forged) should have seen the *Marmor Sandvicense*,

* [See Bastius ad l. c. et Photii Lex.]

vicense, and taken notice of this peculiarity with the intention of afterward employing it in the fabrication of an imposture?

We will now consider, more briefly, the other objections.

II. '*It is not probable that the Chronicle was engraved for private use.* 1. *Because it was such an expense, as few learned Greeks were able to afford.*' If only a *few* were able to afford it, some one of those few might be willing to incur it. But let Mr. R. consider how likely it is that a modern, and probably a needy, Greek should be more able to afford it in the last century, than a learned Greek 2000 years ago! 2. '*A manuscript is more readily circulated.*' Do men never prefer cumbrous splendour to cheapness and convenience? And if this composition, instead of being engraved on marble, had been committed to parchment, would it have had a better chance of coming down to the present age? Such a flying sheet would soon be lost; or, if a copy had, by miracle, been preserved to us, the objections to its being genuine

nuine would be more plausible than any that have been urged against the inscription. What Mr. R. says about the errors to which an inscription is liable, etc. will only prove that chronological inscriptions ought not to be engraved; but not that they never were. We allow that the *common* method of writing in the reign of Ptolemy Philadelphus was NOT on STONES. But it was common enough to occur to the mind of any person who wished to leave behind him a memorial at once of his learning and magnificence.

III. This objection, *that the marble does not appear to be engraved by public authority*, we shall readily admit, though Bentley (Diss. on Phalaris, p. 251.) leans to the contrary opinion. In explaining this objection, the learned dissertator observes, that though the expression, ἄρχοντος ἐν Πάρῳ, would lead us to suppose that the inscription related to Paros, not a single circumstance in the history of that island is mentioned. But this expression only shews that the author was an inhabitant of Paros, and intended to give his readers a clue, or PARAPEGMA, by the aid

 of

of which they might adjust the general chronology of Greece to the dates of their own history. '*It is as absurd as would be a marble in Jamaica containing the revolutions of England.*' We see no absurdity in supposing a book to be written in Jamaica, containing the revolutions of England. The natives of Paros were not uninterested in events relating to the general history of Greece, particularly of Athens; and how can we tell whether the author were an *inquilinus* or a native of the island; whether he thought it a place beneath his care, or whether he had devoted a separate inscription to the chronology of Paros?

IV. *It has been frequently observed, that the earlier periods of the Grecian history are involved in darkness and confusion.* Granted.

It follows then, that *an author, who should attempt to settle the dates of the earlier periods, would frequently contradict preceding, and be contradicted by subsequent, writers: that he would naturally fall into mistakes, and at best could only hope to adopt the most probable system. But the difficulty of the task,*

task, or the impossibility of success, are not sufficient to prove that no man has been rash or mad enough to make the attempt. On the contrary, we know that many have made it. What a number of discordant opinions has Mr. R. himself given us from the ancients concerning the age of Homer! This consideration will in part obviate another objection, that the Parian Chronicle does not agree with any ancient author. For, if the ancients contradict one another, how could it follow more than one of them? and why might not the author, without any imputation of ignorance or rashness, sometimes depart from them all? If indeed he disagrees with them when they are unanimous, it might furnish matter for suspicion; though even this would be far from a decisive argument, unless the ancients were so extremely unlike the moderns, as never to be fond of singular and paradoxical positions.

V. *This Chronicle is not once mentioned by any writer of antiquity.* How many of those inscriptions, which are preserved to the present day, are mentioned by classical au-

thors? Verrius Flaccus composed a Roman calendar, which, as a monument of his learning and industry, was engraved on marble, and fixed in the most public part of Preneste. Fragments of this very calendar were lately dug up at Preneste, and have been published by a learned Italian*. Now, if the passage of Suetonius†, which informs us of this circumstance, had been lost, would the silence of the Latin writers prove that the fragments were not genuine remains of antiquity? It may be said, that the cases are not parallel, for not a single author mentions the Parian Chronicle, whereas Suetonius does mention Verrius's Roman Calendar. To this we answer, It is dangerous to deny the authenticity of any monument on the slender probability of its being casually mentioned by a single author. We shall also observe, that this fact of the Hemicyclium of Verrius will answer some part of the dissertator's second objection: '*The Parian Chronicle is not an inscription*

* [Cura et studio Petri Francisci Foggini; Romæ, 1779. forma maxima.]

† [Verrii Flacci vita; p. 964. ed. Oudendorp.]

that

that might have been concealed in a private library.' Why not? It is of no extraordinary bulk; and might formerly have been concealed in a private library, or in a private room, with as much ease as many inscriptions are now concealed in very narrow spaces. But unless this monument were placed in some conspicuous part of the island, and obtruded itself on the notice of every traveller, the wonder will in great measure cease, why it is never quoted by the ancients. Of the nine authors named in p. 109, had any one ever visited Paros? If Pausanias had travelled thither, and published his description of the place, we might perhaps expect to find some mention of this marble in so curious and inquisitive a writer. But though the inscription existed, and were famous at Paros, there seems no necessity for any of the authors, whose works are still extant, to have known or recorded it. If there be, let this learned antagonist point out the place where this mention ought to have been made. If any persons were bound by a stronger obligation than others to speak of the Parian inscription, they

they must be the professed chronologers: but alas! we have not the entire works of so much as a single ancient chronologer; it is therefore impossible to determine whether this Chronicle were quoted by any ancient. And supposing it had been seen by some ancient, whose writings still remain, why should he make particular mention of it? Many authors, as we know from their remains, very freely copied their predecessors without naming them. Others, finding only a collection of bare events in the inscription, without historical proofs or reasons, might entirely neglect it, as deserving no credit. Mr. R. seems to lay much stress on the *precise*, *exact*, and *particular* specification of the events, p. 109. But he ought to reflect, that this abrupt and positive method of speaking is not only usual, but necessary, in such short systems of chronology as the marble contains, where events only, and their dates, are set down, unaccompanied by any examination of evidences for and against, without stating any computation of probabilities, or deduction of reasons. When therefore a chronological

gical writer had undertaken to reduce the general history of Greece into a regular and consistent system, admitting that he was acquainted with this inscription, what grounds have we to believe that he would say any thing about it? Either his system coincided with the Chronicle, or not: if it coincided, he would very probably disdain to prop his own opinions with the unsupported assertions of another man, who, as far as he knew, was not better informed than himself. On the other hand, if he differed from the authority of the Marble, he might think it a superfluous exertion of complaisance, to refute, by formal demonstration, a writer who had chosen to give no reasons for his own opinion.—We shall pass hence to objection

VII. With respect to the parachronisms that Mr. R. produces, we shall without hesitation grant, that the author of the inscription may have committed some mistakes in his chronology, as perhaps concerning Phidon, whom he seems to have confounded with another of the same name, etc. But these mistakes will not conclude against the antiquity

quity of the inscription, unless we at the same time reject many of the principal Greek and Roman writers, who have been convicted of similar errors. We return therefore to objection

VI. *Some of the facts seem to have been taken from authors of a later date.* We have endeavoured impartially to examine and compare the passages quoted in proof of this objection; but we are obliged to confess, that we do not perceive the faintest traces of theft or imitation. One example only deserves to be excepted, to which we shall therefore pay particular attention.

'The names of six, and, if the lacunæ are properly supplied, the names of twelve cities, appear to have been engraved on the Marble, exactly as we find them in Ælian's Various History. But there is not any imaginable reason for this particular arrangement. It does not correspond with the time of their foundation, with their situation in Ionia, with their relative importance, or with the order in which they are placed by other eminent historians.'

The

The chance of six names, says Mr. R., being placed by two authors in the same order, is as 1 to 720; of twelve, as 1 to 479,001,600. '*It is therefore utterly improbable that these names would have been placed in this order on the Marble, if the author of the inscription had not transcribed them from the historian.*'

On this argument we shall observe, 1. That the very contrary conclusion might possibly be just, that the historian transcribed from the inscription. Yet we shall grant that in the present case this is improbable, especially if the author of the Various History be the same Ælian, who, according to Philostratus, Vit. Sophist. II. 31. never quitted Italy in his life. But an intermediate writer might have copied the Marble, and Ælian might have been indebted to him. 2dly, We see no reason to allow that the *lacunæ are properly supplied.* Suppose we should assert, that the names stood originally thus, Miletus, Ephesus, Erythræ, Clazomenæ, Lebedos, Chios, Phocæa, Colophon, Myus, Priene, Samos, Teos. In this arrangement, only four names

names would be together in the same order with Ælian; and from these Miletus must be excepted, because there is an obvious reason for mentioning that city first. Three only will then remain, and surely that is too slight a resemblance to be construed into an imitation. For Pausanias and Paterculus, quoted by our author, p. 154, have both enumerated the same twelve cities, and both agree in placing the five last in the same order, nay, the six last, if Vossius's conjecture, that TEUM ought to be inserted in Paterculus* after Myun TEM, be as true as it is plausible. But who imagines that Pausanias had either opportunity or inclination to copy Paterculus? 3dly, Allowing that the names were engraved on the Marble exactly in the order that Ælian has chosen, is there no way of solving the phænomenon, but by supposing that one borrowed from the other? Seven authors at least (Mr. R. seems to say more, p. 154, 5.) mention the colonization of the same cities; how

* [l. iv. Myuntem, Erythram,] Teum inseri vult Vossius. Recte. Nunquam enim Teus in recensione XII. civitatum Ioniearum omittitur. D. R. ad l.]

many

many authors now lost may we reasonably conjecture to have done the same? If therefore the composer of the Chronicle, and Ælian, lighted on the same author, the former would probably preserve the same arrangement that he found, because, in transcribing a list of names, he could have no temptation to deviate, and the latter would certainly adhere faithfully to his original, because he is a notorious and servile plagiarist. Mr. R., indeed, thinks, p. 158, that if a succeeding writer had borrowed the words of the inscription, he would not have suppressed the name of the author. This opinion must fall to the ground, if it be shewn that Ælian was accustomed to suppress the names of the authors to whom he was obliged. Ælian has given a list of fourteen celebrated gluttons, and, elsewhere, another of twenty-eight drunkards (from which, by the way, it appears, that people were apt to eat and drink rather too freely in ancient as well as modern times); and both these lists contain exactly the same names in the same order with Atheneüs. Now it is observable, that fourteen names may be

be transposed 87,178,291,200 different ways, and that twenty-eight names admit of 304,888,344,611,713,860,501,504,000,000 different transpositions, etc. etc. Ælian therefore transcribed them from Atheneüs; yet Ælian never mentions Atheneüs in his Various History. So that, whether Ælian copied from the Marble, or only drew from a common source, he might, and very probably would, conceal his authority.

VIII. *The history of the discovery of the Marbles is obscure and unsatisfactory.*

In p. 169, it is said to be '*related with suspicious circumstances, and without any of those clear and unequivocal evidences which always discriminate truth from falsehood.*' The question then is finally decided. If the inscription has not *any* of those evidences, which truth *always* possesses, and which falsehood always wants, it is most certainly forged. The learned dissertator seems for a moment to have forgotten the modest character of a DOUBTER, and to personate the dogmatist. But waving this, we shall add, that, as far as we can see, no appearance of fraud

fraud is discoverable in any part of the transaction. The history of many inscriptions is related in a manner equally unsatisfactory; and if it could be clearly proved that the Marble was dug up at Paros, what would be easier for a critic, who is determined at any rate to object, than to say, that it was buried there in order to be afterward dug up? If the person, who brought this treasure to light, had been charged on the spot with forging it, or concurring in the forgery, and had then refused to produce the external evidences of its authenticity, we should have a right to question, or perhaps to deny, that it was genuine. But no such objection having been made or hinted, at the original time of its discovery, it is unreasonable to require such testimony, as it is now impossible to obtain. '*There is nothing said of it in Sir T. Roe's negotiations.*' What is the inference? That Sir Thomas knew nothing of it, or believed it to be spurious, or forged it, or was privy to the forgery? Surely nothing of this kind can be pretended. But let our author account for the circumstance, if he can. To us it seems

of

of no consequence on either side. '*Peiresc made no effort to recover this precious relic, and from his composure he seems to have entertained some secret suspicions of its authenticity.*' Peiresc would have had no chance of recovering it after it was in the possession of Lord Arundel's agents. He was either a real or a pretended patron of letters, and it became him to affect to be pleased that the inscription had come into England, and was illustrated by his learned friend Selden. John F. Gronovius had with great labour and expense collated Anna Comnena's Alexiades, and intended to publish them. While he was waiting for some other collations, they were intercepted, and the work was published by another. As soon as Gronovius heard this unpleasant news, he answered, that learned men were engaged in a common cause; that if one prevented another in any publication, he ought rather to be thanked for lightening the burthen, than blamed for interfering. But who would conclude from this answer, that Gronovius thought the Alexiades spurious, or not worthy of any regard?

Mr. R.

Mr. R. calculates, that the venders of the Marble received 200 pieces But here again we are left in the dark, unless we knew the precise value of these pieces. Perhaps they might be equal to an hundred of our pounds, perhaps only to fifty. Beside, as they at first bargained with Samson, Peiresc's supposed Jew-agent, for fifty pieces only, they could not have forged the inscription with the clear prospect of receiving more. Neither does it appear that they were paid by Samson. It is fully as reasonable to suppose fraud on the one side, as on the other; and if Samson, after having the Marble in his possession, refused or delayed to pay the sum stipulated, he might, in consequence of such refusal or delay, be thrown into prison, and might, in revenge, damage the Marble before the owners could recover it.

We own this account of ours to be a romance; but it is lawful to combat romance with romance.

IX. *The world has been frequently imposed upon by spurious books and inscriptions, and therefore we should be extremely cautious with*

with regard to what we receive under the venerable name of antiquity.

Much truth is observable in this remark. But the danger lies in applying such general apophthegms to particular cases. In the first place, it must be observed, that no forged books will exactly suit Mr. R's purpose, but such as pretend to be the author's own handwriting; nor any inscriptions, but such as are still extant on the original materials, or such as were known to be extant at the time of their pretended discovery. Let the argument be bounded by these limits, and the number of forgeries will be very much reduced. We are not in possession of Cyriacus Anconitanus's book; but if we were governed by authority, we should think that the testimony of Reinesius in his favour greatly overbalances all that Augustinus has said to his prejudice. The opinion of Reinesius is of the more weight, because he suspects Ursinus of publishing counterfeit monuments. We likewise find the most eminent critics of the present age quoting Cyriacus without suspicion. (v. Ruhnken. in Timæi Lex. Plat. p. 10.=15. ed. nov.

apud

apud Koen, ad Gregor. p. 140.) The doctrine advanced in the citation from Hardouin is exactly conformable to *that writer's usual paradoxes.* He wanted to destroy the credit of all the Greek and Latin writers. But inscriptions hung like a millstone about the neck of his project. He therefore resolved to make sure work, and to deny the *genuineness* of as many as he saw convenient; to effect which purpose, he intrenches himself in a general accusation. If the author of the Dissertation had quoted a few more paragraphs from Hardouin, in which he endeavours, after his manner, to shew the forgery of some inscriptions, he would at once have administered the poison and the antidote. But to the reveries of that learned madman, respecting Greek supposititious compositions of this nature, we shall content ourselves with opposing the sentiments of a modern critic, whose judgement on the subject of spurious inscriptions will not be disputed. MAFFEI, in the introduction to the third book, c. 1. p. 51. of his admirable, though unfinished, work, *De Arte Criticâ Lapidariâ*, uses these

 words:

words: *Inscriptionum Græce loquentium commentitias, si cum Latinis comparemus, deprehendi paucas: neque enim ullum omnino est, in tanta debacchantium falsariorum libidine, monumenti genus, in quod ii sibi minus licere putaverint. Argumento est, paucissimas usque in hanc diem ab eruditis viris, et in hoc literarum genere plurimum versatis rejectas esse, falsique damnatas.*

We here finish our exceptions. Much praise is due to the Author of the Dissertation for the learning and candour so conspicuous throughout his work. Even those, who are most prejudiced against his hypothesis, will read his book with pleasure, as well for the taste and erudition displayed in treating the main question, as for the entertaining discussion of incidental matters. If we seem to have assumed more of the style and tone of controversy than suits the impartiality of judges, we plead in excuse, that we intended only to animate, in some degree, a subject, which, to the generality of readers, must appear dry and tedious. If the author should pay any attention to the hints which we have thrown

thrown out, and publish the result of his thoughts on them, we shall coolly reconsider his arguments, *refellere sine iracundia, et refelli sine pertinacia parati* *.

In the emendations of the 11th and 78th lines of the inscription, the genius of the Greek language requires us to read, Παναθήναια and ἀνέϛη, for Παναθηναϊκὸν and ἀνέϛησε †.

* [Cic. Tusc. II. ii. refellere sine pertinacia, et refelli sine iracundia p. Edd. refelli s. p. et refellere s. i. P. Manutius.]

† See Month. Rev. of Glasse's S. A. v. 322.

ART. III. *Plutarchi de Educatione Liberorum Liber, Græce et Latine. Variorum Notas adjecit, suasque Animadversiones immiscuit,* THOMAS EDWARDS, *LL.D. in usum studiosæ Juventutis.* 8vo. pp. 190, of which 60 are Text. 3s. 6d. sewed. Cadell, &c.

THIS tract on education, attributed to Plutarch, has been several times published by itself, for the use of learners, as we conjecture, rather than for the purpose of displaying the editor's critical talents. The style, though not very elegant, is commonly easy; the maxims are plain and obvious; and the text seems to labour with few signal corruptions*. Whether it be the genuine work of Plutarch,

* When we say this, we rather speak of the state, to which the text might be brought, by a proper use of the helps, which MSS. and criticism would afford, than of the state in which Dr. Edwards has suffered it to remain.

may

may admit of a doubt. To us, we must own, notwithstanding the praises that have been given to it by respectable writers, it appears much inferior to Plutarch in force of reasoning, in spirit of language, and in the learning of the allusions. Muretus* therefore has suspected it, and M. Wyttenbach† has not scrupled to pronounce it spurious; which we think Dr. Edwards would have done right to mention. The sentiments of such men, whether they can be refuted or not, should never be suppressed.

Dr. Edwards acquaints us, in his preface, that he had meditated an edition of the whole second folio volume, which contains what are commonly called the Moral Works of Plutarch: but being disappointed in his hope of MS. collations, without which nothing worthy of the approbation of the learned could be expected, he desisted from his undertaking. Not to be wholly inactive, however, he published this treatise separately; to which he

* Var. lect. xiv. 1.

† Biblioth. Crit. part iii. p. 89. where he promises to make good his assertion in his edition of Plutarch.

has

has added Xylander's version, and such observations of other editors, as he thought most conducive to the illustration of the author. In his own notes, he professes to have had two objects in view: first, to supply the defects of his predecessors; and secondly, to explain and defend the late M. Lennep's system of the tenses.

The first thing that strikes us in the notes, is, that some are in English and some in Latin. This is a practice which we shall never fail to reprehend. When an editor produces any observations, which merit the notice of the learned, (and every editor ought to believe at least as much,) let him converse in the common language of the learned:—but when an author writes on a subject of learning chiefly for the benefit of his countrymen, let him compose wholly in his mother-tongue. Perhaps Dr. Edwards was induced to write his notes in this piebald and patchwork manner, by the example of his father's Theocritus*:—but it is a fault which we neither can

* See our Review of Dr. Edwards's Theocritus, vol. lxi. p. 321.

nor

nor will excuse in any of the family. *Fallit te incautum* PIETAS *tua**!

Neither can we say that we have no objections to the matter of the notes, from the two opposite circumstances of deficiency, and redundancy. The first care of an editor ought to be to settle the text, so as to preserve a due medium between rashness and timidity. Dr. Edwards is certainly far enough removed from the former of these imputations, but not equally so from the other. He is contented with approving the readings of the MSS. or easy and probable conjectures formed on their traces: but this approbation being placed in the notes, young readers will seldom take the trouble of recurring to it, till they are in utter despair of a remedy from any other quarter. In a book declared to be published *for the use of studious youth*, as many difficulties should be removed as possible. Where the text is printed by itself, the best method perhaps would be that which has already been adopted by many editors, viz. to insert in the text that reading, which, from reason or authority, seems indubitably cer-

* [Æn. x. 812.]

tain,

tain, with the discarded reading in the margin; and, if a probable, but not absolutely certain, reading be proposed, to set it in the margin with some mark denoting the degree of authority or credibility to be allowed to it. Thus the reader would have before him, as it were, a history of the text, and could seldom fall into error but through his own negligence.

It will naturally be asked, Who shall decide what reading is indubitably certain? This decision must be in a great measure left to the discretion of the editor. What! are we to give every man, who sets up for a critic, an unlimited right of correcting ancient books at his pleasure? Not at his pleasure, but in conformity to certain laws well known and established by the general consent of the learned. He may transgress or misapply these laws, but without disowning their authority. No critic in his senses ever yet declared his resolution to put into the text what he at the time thought a wrong reading; and if a man, after perusing the works of his author perhaps ten times as often as the generality of readers,—after diligently comparing

MSS.

MSS. and editions,—after examining what others have written relative to him professedly or accidentally,—after a constant perusal of other authors, with a special view to the elucidation of his own,—if, after all this, he must not be trusted with a discretionary power over the text, he never could be qualified to be an editor at all. Whatever editor (one, we mean, who aspires to that title,) republishes a book from an old edition, when the text might be improved from subsequent discoveries, while he hopes to shew his modesty and religion, only exposes his indolence, his ignorance, or his superstition. Dr. Edwards, after having, in his note on p. 5, approved an emendation by Casaubon, (ὑπεισπόντες for ἐπεισπόντες,) rejects it in his Addenda with this grave remark: 'I grow daily more sensible of the great caution which is requisite in adopting emendations.' This emendation has at least the warrant of a MS. Now, if ἐπεισπόντες had been the common reading, which makes very good sense, and a MS. gave ὑπεισπόντες, the same remark, inverted, would be equally just. The truth is, sometimes

times two readings have such equal claims, that it is very difficult to give a decisive preference to either. In this case, what blame can an editor deservedly incur, who inserts one in the text, if he faithfully informs us of the other?

We shall give a specimen or two where, as we think, Dr. Edwards might safely have been bolder, without incurring the censure of rashness. In p. 8. καὶ γὰρ τὸ ἦθός ἐστι πολυχρόνιον. Here all the editors, from Xylander inclusively, saw that the addition of ἔθος was necessary. Dr. Edwards thus ratifies their opinion: 'Other copies have ἦθος: both (so far) right, for I would recommend καὶ γὰρ τὸ ἦθος ἔθος ἐστὶ πολυχρόνιον.' If it were too much to give the additional word a settled habitation in the text, it might have been allowed to creep in between brackets.

In p. 11. the words εὔνους καὶ still keep their place, to the utter extinction of the sense; while Dr. E. is contented with approving the emendation of Schneider and Westhusius εὐνούστεραι.

P. 15. Speaking of the injudicious conduct of

of parents, the author says, Ἐνίοτε γὰρ εἰδότες, αἰσθομένοις μᾶλλον αὐτοῖς τοῦτο λεγόντων, τὴν ἐνίων τῶν παιδευτῶν ἀπειρίαν ἅμα καὶ μοχθηρίαν, ὅμως τούτοις ἐπιτρέπουσι τοὺς παῖδας. Some MSS. have αἰσθομένων, which, as Dr. Edwards approves it, he might more pardonably have admitted into the text, than have left nonsense in its place. One MS. gives αἰσθόμενοι ἄλλων, whence M. Brunck reads, with the slight addition of a letter, εἰδότες, ἢ αἰσθομένοι ἄλλων—This, however, has not the good luck to please Dr. E. '*Friget Brunckii emendatio.*' In spite of this censure, we must own that we think the correction true, as far as it goes, but, perhaps, it conveys not the whole truth. The right reading seems to be, Ἐνίοτε γὰρ εἰδότες αὐτοὶ, ἢ αἰσθομένοι ἄλλων τοῦτο λεγόντων.

P. 42. Κατεπροίξατο might have been restored without scruple for κατεπράξατο, and a note might have been added containing some account of the word: see Valckenaer on Herodotus, iii. 36.

P. 54. Προῤῥίζους ἐκτρίβουσιν. The author is so seldom guilty of indulging himself in the luxury of an elegant phrase, that Dr. E. ought

ought to have justified him better than by quoting Schneider's note, with one example from the stupid play of *Christus Patiens:* for that example belongs of right to Euripides, with whom the writer of that drama has made very free.

P. 20. Φρονεῖ manifestly signifies the same as μέγα φρονεῖ. Dr. E. quotes a passage from Henry Stephens's Thesaurus, in which that learned man entertains some doubt of the integrity of the text. It would have been more useful to tyros, if he had referred them to Sylburgius, who, in his Appendix to Pausanias, p. 927. produces some passages from his author, where the same ellipsis is observable*. We shall quote the first as a specimen. Φρονήσας δὲ ἐφ' αὐτῷ, Καρχηδονίων—ἐναντία ἐπήρθη ναυμαχῆσαι. I. 12. p. 30.

In a book intended for the use of young men, though we by no means recommend an injudicious and undigested mass of commonplace, yet we think it useful and amusing to mark the similar passages that occur in other authors, whether such similarity were the ef-

* Bos in his Ellipses has quoted two of them.

fect

fect of chance or design. Schneider thinks that he sees the vestige of an allusion to the poets in p. 21. Ὅ γε μὴν πόλεμος χειμάῤῥου δίκην κ. τ. λ. He might have seen something more like one in the preceding sentence: ὁ χρόνος τἄλλα πάντ' ἀφαιρῶν τῷ γήρᾳ προστίθησι τὴν ἐπιστήμην. Not unlike Menander (Fragm. ed. Cleric. p. 254.) Εἰ τἄλλ' ἀφαιρεῖν ὁ πολὺς εἴωθεν χρόνος Ἡμῶν, τό γε* φρονεῖν ἀσφαλέστερον ποιεῖ. Passages to the same purpose might be quoted, but they are too well known, from Euripides, Ovid, and others. P. 36. Ἤδη δέ τινας ἐγὼ εἶδον πατέρας, οἷς τὸ λίαν φιλεῖν τοῦ μὴ φιλεῖν αἴτιον κατέστη. This was a saying of Theophrastus† in his book *De Amicitiâ*, as we learn from Plutarch Cat. Minor. p. 777. B. It might have been mentioned, on occasion of the saying attributed to Theocritus the Chian Sophist, p. 45. that the same verse of Homer was applied by the Emperor Julian, when he was invested with the purple.

We have said that we thought Dr. E. some-

* [See Supplem. ad Præf. in Hecub. xvi.=xvii.]

† See M. Ruhnken's note on Rutilius Lupus, p. 23.

times

times redundant. We shall reduce our censure to two parts. He frequently quotes Stephens, Hoogeveen, and Viger, to explain the most obvious words and phrases. Who would have thought that a note translated by Girard, from the Scholiast on Aristophanes, was necessary to explain the meaning of the word *sycophant?* We are sensible, however, that a great latitude must be allowed in this respect; since that which is clear to one, may be obscure to another. Some may therefore, perhaps, be so far from thinking this minuteness superfluous, that they may even commend it as necessary.

We must, however, confess that we are totally unable to find out the necessity or propriety of illustrating Lennep's system of tenses in a book designed to teach Greek to the learners of that language. Mere learners cannot be edified by being told what a prodigious number of Greek roots formerly grew in the land, when they are informed at the same time that none are now remaining. Some of the grossest of the mistakes, which prevail concerning the tenses in our common grammars,

grammars, might occasionally be rectified: but to proceed any farther ought to be reserved for those who have made the philosophy of language their study. It can only perplex young understandings, who ought to know *that a thing is*, before they inquire *why it is so*. Such remarks, therefore, ought very sparingly to be introduced in notes. If a critic should choose to favour the public with a description of this nature, let it be *unmix'd with baser matter*: or, if he has not materials enough to make a *justum volumen*, he might throw them into the form of an appendix, by which means the connection of the parts would be better preserved. Suppose a reader, without caring much about Plutarch, or at all about the notes, should nevertheless be very curious to understand Lennep's hypothesis of the Greek tenses illustrated by Dr. Edwards;—he would have to toil through a hundred and thirty pages of miscellaneous matter, and to pick up the scattered fragments of which he was in search.

Dr. Edwards will, perhaps, ask, What great harm is in all this, if the remarks themselves be

be true, curious, and useful? Let us then examine some of the principles which he has laid down on the subject. The only genuine tenses are said to be six in each voice, *i. e.*

The { present, future, perfect, imperfect, aorist, pluperfect. }

In the active voice, therefore, these tenses are thus supposed to be formed:

τυπέω, τυπέσω, τύπεα,
ἐτύπεον, ἐτύπεσα, ἐτύπεαν.

In the passive, thus:

τυπέομαι, τυπέσομαι, τυπέαμαι,
ἐτυπεόμην, ἐτυπεσάμην, ἐτυπεάμην.

As for the rest of the tenses, the aorist and second future active, the aorists and futures commonly called passive, he disposes of them in this manner. The future second active is a non-existence; the second aorist active is an imperfect from an obsolete radix; the aorists commonly called passives are imperfects from verbs in μι, whose present tenses have absconded, and the future passives are futures from the same antiquated roots. The paulo-post-futurum is only the future passive with a reduplication.

We

We shall take the liberty to add our sentiments on this ingenious hypothesis, as far as we agree with it.

First, we allow that the second future active has no existence, which was also the assertion of Mr. Dawes. Secondly, we allow that the middle voice (if by the middle voice be meant a set of inflections differing by a native and inherent force from the active and passive voices) never did nor can exist, and that ἐτυψάμην is truly and properly an aorist passive. Without making, however, any particular objections to the foregoing scheme of tenses, we shall content ourselves with raising our doubts on some incidental points either implied in this statement, or connected with it and produced in other parts of the notes.

We are told, p. 64, that every circumflex indicates a contraction; and p. 107, that THE CIRCUMFLEX ACCENT *is a most important key to the original Greek language.*

> FLAVIA the least and slightest toy
> Can with resistless art employ*.

Therefore, 'as every verb first ended in εω,'

* [Atterbury.]

thus we must derive ἐμεῖνα:—μενεω, μενεσω, ἐμενεσα, ἐμενεα, ἐμεσνα, ἐμεινα; 'and therefore comes it, that μεῖναι in the infinitive is circumflexed:'—but then, it seems to us that ἐμεῖνα in the indicative should be circumflexed, for ἐμένα would, as far as we can see, have its accent on the antepenultima, and consequently its contraction would make it ἐμεῖνα. In virtue of this persuasion, the Doctor will not allow ἔδωκα and εἶκα* to be aorists, but makes them perfects by dint of his own authority. If this be the case, he must exterminate εἶκας, or issue a mandate that it may be every where altered to εἰκὼς, or εἰκὼν.

Why must ἐλείφθην come from λείφθημι? Because it cannot come from any thing else. We have looked through the notes, and we really cannot find any other reason. Λείφθημι too, we are told, comes from λειφθέω. Why? *Caret responsio.* Similar to this is another fancy, that ἑστήκω and other present tenses of the same form are not derived from the

* [The aorist εἶκα is never used by *Homer*, nor, I believe, till the time of the *Ptolemies*. R. P.]

perfect

perfect ἕστηκα, but that the perfects are formed from them. These two positions resemble each the other so nearly, that we shall venture to ask the following parallel questions: If ἐλείφθην, ἐτάχθην, ἐζεύχθην, and a great number of like words do not belong, as tenses, to the train of λείπω, τάσσω, ζεύγω, etc. by what means came they to bear so exact a relation to them? If ἑστήκω, κεκράγω, τεθνήκω, and the like, be not formed from ἕστηκα, etc. how did they obtain their resemblance to the more simple verbs στάω, κράζω, θνάω, etc.? In p. 162, we are told, from Scheidius, that τίθημι is contracted from τιθέεμι. Then it would be τιθέεμι; and the contraction τιθῆμι would be circumflexed, to the manifest detriment of that *important key*.

Since there must no longer be any second aorist, Dr. Edwards directs all the participles, taken for participles of the second aorist, to be construed as of the present tense. If any person will take the trouble to turn to the two passages, p. 8, and p. 34, he will find that the context not only permits, but demands, a preterit sense.

Dr. Edwards is a little less sanguine here than in general; for, after allowing that in this very tract a passage occurs where the second aorist is manifestly contradistinguished from the present, he supposes that at first (*i. e.* before we can tell what they did) they used this form in a present sense, but afterward applied it as an aorist, for the sake of convenience.

If we suppose the accents to be infallible guides, (and infallible we must suppose them, unless we mean to find fault with the editor's circumflex,) the participle λαβὼν cannot be a present, because it has an acute tone. It is to no purpose to answer, that at first it was a paroxytone, but was altered *for convenience;* because a circumflex might be placed *for convenience* over a syllable where it could claim no right from a contraction.

Dr. Edwards has now and then given us an observation on other authors. Callimachus, says he, has a passage in his Hymn on Jupiter, 55, which has in vain exercised the wits of the critics;

Καλὰ μὲν ἠέξευ, καλὰ δ' ἔτραφες, οὐράνιε Ζεῦ.

This

This difficulty he solves by his panacea, of an old verb in μι, τράφεμι, which makes ἔτραφες, and which verb he proves to have existed from τράφεν, *nutriti sunt*. For our part, we shall be contented, in company with Messrs. Lennep and Ruhnken, to believe that the verse is spurious. In Homer's Hymn to Ceres, 211,

Δεξαμένη δ' ὁσίης ἕνεκεν πολυπότνια Δηώ,

Dr. Edwards would read, instead of ὁσίης ἕνεκεν, ὁσίης ἕπιεν. ὁσίης, i. e. *puris manibus*:—but where does he find such an ellipsis of the word χεὶρ? Vossius in Ruhnken's note proposes ὅσιης ἐπέβη, which seems too learned. We believe that Mr. Tyrwhitt's conjecture, as it is the most easy, is most likely to be true,

Δεξαμένη δ' ὁσίης ἕνεκεν πίε πότνια Δηώ,

In the foregoing remarks, we have given our opinion without reserve, but, we hope, without incivility. If any apology, for the degree of freedom which we have used, be thought necessary, we shall quote the following passage from Dr. Edwards's note, p. 162.

'I shall close this note with an excellent passage from Lennep; in which he justly cautions

cautions us against paying an implicit deference to the decisions of the ancient or the modern grammarians.—*Id nimirum semper tenendum est in hoc studiorum genere, parum, aut nihil fere, vidisse grammaticos; tam veteres, quam recentiores: adeoque nullo modo eorum placitis esse standum; nisi tum, quando ex ipsa linguæ natura petita esse ea apparent. Neque enim ad grammaticorum regulas linguæ fuerunt conditæ; sed ex linguis, multo usu populorum jam tritis, et excultis, regulæ tandem sunt formatæ. In quo opere, difficili admodum, qui ingenium suum exercuerunt, eorum unusquisque, pro sua sapientia, successum habuit; alius meliorem, alius deteriorem: cumque nemo rectam viam, qua procedendum esset, videret, sed singuli leges sancirent, quas conjectando præsertim, putarent probabiles; inde natæ fuerunt tot anomaliæ, quas si linguarum naturam penitius inspexissent, facile animadvertissent procul a linguis removendas esse.'*

COR-

CORRECTOR LECTORI
[*scilicet* Virgilii Londiniensis, *cura* HEYNE; 4 *voll.* 1793.]
S.

CUM in hac editione excudenda ipse correctoris tantum, non editoris partes susceperim, nihil de meo addendum putavi, præter paucas quasdam virorum doctorum conjecturas *, quas

* [Addenda ad notas et corrigenda uncinis inclusa.]

Buc. IV. 45. sandyx *pascentes*] Fuit vir doctus, qui *nascentes* conjiceret:—Scilicet fuit is Bentleius in Bibliothèque Angloise T. i. p. 186. (Memoirs of Lit.) [et ad Lucan. IV. 125.]

V. 28. montesque *feri* silvæque] Markland. ad Stat. II. Silv. 5, 13. conj. *montesqne, feras, silvasque*— [Imo Marklandus legit *montesque feros*, sed errore typorum *feras* excusum est in ed. Burman.]

[Heynii incuriam jampridem redarguerat R. P.; "I follow Markland's emendation, which Mr. Heyne has misrepresented. He imputes to Markland an absurd reading, *montesque, feras, silvasque*, and condemns the emendation for the aukward arrangement of the mourners, in putting the wild beasts between the mountains and woods. I mention this oversight, merely to strengthen an opinion, which I have

quas mihi visus est Heynius ideo præteriisse, quia nesciret. Mirum fortasse nonnullis accidet, Addenda ad Indicem seorsum collo-

I have long entertained, and shall always resolutely defend, THAT ALL MEN ARE LIABLE TO ERROR." PREF. to Letters to Archdeacon Travis, p. xxxiii.]

Æn. II. 196. lacrimisque *coactis*] *coactis* Heinsio acceptum ferendum.—Probat quoque [Tyrwhittus apud] Dawes. Misc. crit. cum Burgess. V. C. p. 386.

V. 35. At procul *excelso*] *e celso* Wall. [quod mavult Bentleius ad Lucan. III. 88.]

VII. 26. Aurora in *roseis*] in *croseis* conj. Schraderus ad Musæum p. 289. [et Bentleius ad Lucan. IV. 125.] Conf. IV. 583. Stat. Sylv. l. ii. 45. Te potius *prensa* veheret Tithonia biga. *crosea* corrigit R.B.

Æn. VIII. 246. trepid*ent*que] vulgo *trepidant*, quod Rom. quoque exhibet: recte, si quid video, modo *que* absit. Abest etiam a Rom. et aliis *que*. [Et sic citat Menagius ad Malherb. p. 330.]

IX. 467. Euryali et Nisi.] An hoc hemistichium ex interpretamento in margine adscripto subnatum? [Sic censet auctor libri, cui titulus, *Lettres de quelques Juifs à M. Voltaire.*]

773. Unguere] [*Tingere* Bentleius ad Lucan. III. 266.] Conf. R. B. ad Hor. Carm. II. i. 5.

XI. 309. Ponite ;]—Melius Burgess. V. C. ad Dawes. p. 6. [imo Dawesius ipse in curis secundis] divinavit, male suppletum esse versum, cum poëta tantum apposuisset *Ponite*.

cari,

cari, non suo singula loco intexi. Sic igitur res se habet. Typographi initium laboris sui ab Indice fecerunt, qui proinde totus excusus erat, diu antequam Addenda in manus eorum pervenirent*. Quod ad operam meam attinet, quamvis omni studio enixus sim, ut quam paucissima menda relinquerentur, vereor tamen, ne plura supersint, quam aut ego ipse aut lectores velint. Nullum tamen, ut spero, mendum tanti momenti invenietur, ut lectorem mediocriter doctum morari possit.

Miserat Heynius una cum Additamentis et Correctionibus brevem Præfationem, quam Typographi seposuerant, toti scilicet operi jam absoluto præponendam. Sed cum cæteris omnibus excusis, præfationem quærerent, nusquam invenire potuerunt. Si tamen bene memini, hæc fuit ejus summa: Editorem, quodcunque ipse ex propria lectione aut ex virorum doctorum monitis observasset, id omne huic editioni annectendum curasse. Hanc igitur iis sive negligentiam, sive infelicitatem, doctissimus Heynius, qua est æqui-

* Video etiam post secundas curas quædam verba omitti, e. g. *janitor*, quod occurrit Æn. VI. 400. VIII. 296.

tate,

tate, condonabit; et mihi ignoscet, si manum suam paulo intricatiorem me non ubique assecutum esse viderit.

[Operarum correctiones, quas inter legendum chartula, exemplari suo reperta, R. P. manu propria enotaverat, humanitatis studiosis denegare nolui.]

Errata, quæ in textu occurrunt, lector benevolus sic corriget:

ECLOG.

Buc.	*ver.*	
IV.	61.	*f*astidia
V.	7.	Silvest*r*is
VII.	24.	pin*u*.
	41. 49. 57. 64.	*in titulo* THYRSIS.
VIII.	81.	eodemqu*e*
IX.	41.	popul*us*
	51.	eg*o*
X.	17.	poëta

GEORG.

Lib.	*ver.*	
I.	61.	I*n*posuit
	222.	stell*a*
	305.	glan*de*s
	307.	gr*u*ibus
	397.	*f*erri
II.	267.	quo mo*x*
	287.	Te*r*ra
	328.	resona*nt*
	390.	Hin*c*
	405.	a*n*num
III.	147.	quo*i*
	250.	pertent*et*
	414.	odorat*am*
IV.	255.	corpor*a*
	261.	quond*am*

ÆNEID.

ÆNEID.

Lib.	*ver.*	
I.	251.	ob *i*ram
	349.	atqu*e*
	506.	alt*e*
II.	145.	Hi*s*
	491.	Inst*a*t
	701.	ducit*is*
	711.	serv*e*t
	772.	umbr*a*
	798.	Con*l*ectam
III.	205.	primum se adtollere
	328.	Hermione*n*
	334.	Chaonio*s*
	380.	Saturni*a*
	381.	Principi*o* Itali*a*m
	526.	m*e*ro
IV.	536.	Quo*s*
	589.	decorum
V.	542.	cœlo
VI.	122.	Itque
	221.	Pu*r*pureasque
	245.	cornu*a*
	303.	corpor*a*
	691.	di*n*u*m*erans
	703.	vid*e*t
	850.	cœlique
	882.	foder*e*t
VII.	511.	*e* speculis
VIII.	3.	a*c*ris

Lib.	*ver.*	
VIII.	67.	Æne*a*n
	280.	interea propior
	710.	*u*ndis
IX.	93.	h*a*ic
	392.	vestigi*a*
	442.	R*u*tuli
	462.	Turn*u*s
X.	232.	Rutul*u*s
	381.	*h*unc
	802.	Fu*r*it
XI.	53.	crudel*e*
	123.	Turn*o*
	166.	Q*u*od
	193.	ali*i*
	250.	adtraxer*it*
	524.	semi*t*a
	601.	obver*s*us
	671.	revol*u*tus
XII.	465.	congresso*s*.
	554.	Æne*a*e
	728.	Emicat hi*c*

Vol.	*pag.*	*v.*	
IV.	24.	1.	Aëre*o*s
	106.	3.	hor*t*ulus
	185.		In Lucium, *v.* 3. p*a*ti
	186.	5.	*s*era

ART.

ART. II. *An Analytical Essay on the Greek Alphabet.* By RICH. PAYNE KNIGHT. 4to. pp. 136. 15s. Boards. Elmsley. 1791.

FOR the seeming minuteness of this and similar investigations, the author of the present work makes the following apology, which we recommend to the attentive consideration of all whom it may concern:

'I cannot indeed but think, that the judgement of the Public, upon the respective merits of the different classes of Criticks, is peculiarly partial and unjust.

'Those among them who assume the office of pointing out the beauties, and detecting the faults, of literary composition, are placed with the orator and historian in the highest ranks; whilst those, who undertake the more laborious task of washing away the rust and canker of time, and bringing back those forms and colours, which are the subject of criticism, to their original purity and brightness, are degraded with the index-maker and antiquary,

antiquary, among the pioneers of literature, whose business it is to clear the way for those who are capable of more splendid and honourable enterprises.

'But, nevertheless, if we examine the effects produced by these two classes of Criticks, we shall find that the first have been of no use whatever, and that the last have rendered the most important services to mankind. All persons of taste and understanding know, from their own feelings, when to approve, and disapprove, and therefore stand in no need of instructions from the Critick; and as for those who are destitute of such faculties, they can never be taught to use them; for no one can be taught to exert faculties which he does not possess. Every dunce may, indeed, be taught to repeat the jargon of criticism, which of all jargons is the worst, as it joins the tedious formality of methodical reasoning to the trite frivolity of common-place observation. But, whatever may be the taste and discernment of a reader, or the genius and ability of a writer, neither the one nor the other can appear

pear while the text remains deformed by the corruptions of blundering transcribers, and obscured by the glosses of ignorant grammarians. It is then that the aid of the verbal Critick is required; and though his minute labour, in dissecting syllables and analysing letters, may appear contemptible in its operation, it will be found important in its effect.

'The office, indeed, of analysing letters has been thought the lowest of all literary occupations; but nevertheless as sound, though only the vehicle of sense, is that which principally distinguishes the most brilliant poetry from the flattest prose; and as, in the dead languages, all sound is to be known only from the powers originally given to the characters representing the elements of it; to analyse these characters, and to shew what their Powers really were, is the only way to acquire a knowledge of those sounds in which the antient poets conveyed their sense. A successful endeavour to obtain this end will not, I flatter myself, be deemed either trifling

trifling or absurd in this age of taste and learning.'

The work is divided into seven sections, of which we shall, in due order, endeavour to give our readers a general idea.

In Sect. I. Mr. Knight lays it down for a principle, that the first signs or notes of articulation among the Greeks were three; one labial, P, one dental, T, and one palatine, G (as pronounced by us before the vowels A, O, U.). To these were soon added three others, nearly akin to the former, B, D, K. After giving us the history of these six consonants, with respect to the various changes which they have undergone, both in form and power, during their passage through so many ages and nations, Mr. K. proceeds to the examination of the three aspirates; 1. the common aspirate, or H, which, being added to each of the labials or dentals, makes three more consonants, χ, φ, ϑ; 2. the digamma, the power of which is nearly the same with our W; and, 3. the letter S, which Mr. K. calls the dental aspirate. He next gives

gives an account of the five Greek vowels; one of which, the A, he derives from the Phœnicians; and the other four he supposes to be of Greek invention.

Sect. II. contains a system of metrical quantity, partly deduced from the foregoing observations, and partly from the practice of Homer, on whom Mr. K. bestows the following encomium:

'As the Greek Alphabet was adapted to the language, and not the language to the alphabet, we shall find the practice perfectly accord with the theory, unless where local or vicious habits corrupted it. Even there we have the peculiar advantage in this language of possessing the Works of a poet (the most elegant, correct, and perfect of all poets), who lived before many such habits had been formed, and whose writings, therefore, though defaced by the varnishes of criticks, grammarians, and transcribers, are composed of materials so pure and simple, and executed with such precision and regularity, that we can still trace the minutest touches of the master's hand, and

and ascertain, with almost mathematical certainty, the principles* upon which he wrought. For

* 'This character of Homer's poems may, perhaps, startle those who are accustomed to receive their opinions, ready formed, from the futile, but pompous, assertions of certain self-created judges of literature; whose decisions, to the disgrace of the age, are not unpopular.'

With all due fear of this fulmination before our eyes, we cannot but think this character of Homer a little overrated. Homer's poetry, however exalted and embellished by learning and genius, must partake of that rudeness and simplicity which are always incident to the infancy of language and of society. The champions for Homer, who attribute to him all possible perfection, who find in him not only all other arts and sciences, but also a philosophical grammar, and a philosophical system of metre, ought to be able to give a satisfactory answer to the following questions:

1. Who was Homer?
2. Of what country was Homer?
3. When did Homer live?
4. Was the art of writing known in Homer's time, or not in use till after his death?
5. Are the Iliad and Odyssey, as we have them at present, wholly written by the same person?
6. Were the several parts of them arranged by the author in the same order in which they now appear?

We feel no pleasure in scepticism: but, (as Dr. Johnson

For this reason I shall admit no general rule or principle of metrical quantity that is not justified by the practice of Homer; having found that his practice is always founded upon reason and analogy, whereas that of later poets was often regulated by local and temporary habit.'

On this ground Mr. K. builds three general conclusions:

'1. A single vowel, representing a single act of vocal utterance or expiration, must necessarily be short, unless lengthened by a succeeding pause or obstruction of utterance; for the proper definition of a short syllable is, one that occupies only the time usually allowed to a single act of vocal utterance; whereas a long one is that which occupies the time usually appropriated to two; either

observes on Shakspeare,) no question can be so innocently discussed as a dead poet's pretensions to fame; and the queries, which we have proposed, at least might serve to repress the triumph of those sanguine projectors, who, on the sole foundation of Homer's works, would erect a system of language:—a task which they themselves own to be a matter of extreme nicety and difficulty.

by

by being really a coalescence of two, or else by being delayed or impeded by some adscititious pause or obstruction.

'2. A single vowel before a single mute consonant must necessarily be short, unless there be a pause between them; for, as the consonant terminates the sound without adding to it, there will of course no pause accompany it. If, however, a second mute consonant follow, either in the same or a different word, the syllable, though not the vowel, will necessarily be long:——

'3. A single vowel followed by an aspirate or liquid, either in the same or a different syllable, or even preceded by one in the same syllable, may be either long or short, since the constrained expiration, employed in sounding the aspirate or liquid, is a continuation of the vowel sound differently modified by the approximation or compression of the organs of speech, and may therefore be shortened or lengthened arbitrarily, according as the constrained expiration is continued for a greater or less time.——When two aspirates or liquids come together, or one of them be

joined to a mute consonant, this constrained expiration will naturally be lengthened or obstructed, either of which will prolong the syllable.'

The reader will easily observe that, in copying these passages, we have only endeavoured to state Mr. Knight's opinions in his own words, omitting the arguments by which they are supported, the corollaries that he deduces from them, the collateral illustrations, answers to objections, etc. If we have room and leisure, we may perhaps hereafter briefly touch on some of these subjects.

The remainder of this section is chiefly occupied in examining the nature of the digamma; that instrument, by whose aid Dr. Bentley, Mr. Dawes, and other critics have proposed to work such miracles on Homer's poetry; to make those verses, which, for several thousand years, had been cripples, and had wanted their due complement of feet, move as nimbly as if nothing ailed them; nay, to restore to life and vigour even those which wanted a head.

There arises a doubt on the subject, to which, as far as we can find, Mr. K. has not attended.

attended. Dr. Bentley would restore the figure of the Æolic digamma in the Iliad and Odyssey. Dawes thinks that a sign of the same nature ought to be inserted for the instruction of modern readers: but he apprehends that, in Homer's time and country, though the power of the digamma existed, the use of the character was unknown. Now, if Homer *wrote* his own poems, (a point which Mr. K. does not venture to decide,) this question would certainly furnish ample matter for speculation. It will not be amiss to shew how fifty or sixty thousand digammas should desert all at once, and escape detection for so long a time.

Mr. Knight, with Mr. Dawes, supposes the true orthography of nouns now ending in ευς to be EFΣ or EWΣ, and the cases to be EWOΣ, EWI, EWA, etc. In the genitives of the patronymics, the poets had the privilege, it seems, of using indifferently the Ionic and Æolic;

> "*And if folks ask the reason for't,*
> *Say one was long, and t'other short*.*"

Thus, if they wanted to begin a line, Ατρεωι-

[* Hudibras.]

δεω

δεω and Πηλεωιδεω presented themselves; if to end a verse, Ατρεωιδαωο, and Πηλεωιδαωο. Their prerogatives did not stop here. They had another resource in the method of spelling their words. For instance, if they divided their genitive cases in this manner, Ατρε-ωος, then the second syllable is short, and the patronymic must be formed in ιδης: but, if the digamma were added to the former syllable, that syllable became a quasi-diphthong; and, being long, required the patronymic to be formed in ιαδης. It appears, therefore, that the same word in Homer's verse has four several metres: 1. ᾱτ | ρε̆ | ωῐ δᾱω | ο̆. 2. ᾱτ | ρε̆ | ωῐ | δῑω. 3. ᾱτ | ρῑω | ῐ ᾰ | δᾱω | ο̆. 4. ᾱτ | ρῑω | ῐ | ᾰ | δῑω. Such are the liberties which poets enjoy; *Sed Græci, quibus est nihil negatum, et quos* Αρες Ἄρες *decet sonare**.

Mr. K., however, has some scruples concerning the latter termination, and thinks it not improbable that the genitive αωο might, by apocope, be reduced to αω. Mr. K. ought to prove that the Greeks ever ended a word

[* Martial. Epigr. IX. xii.]

with

with the digamma. Till this be done, his Ατρεωιδαω, αυτοω, etc. make rather an uncouth figure.

In antient declination, the digamma, according to Mr. K., appears to have been the characteristic letter of the oblique cases in the masculine and neuter words terminating in ος and υς, and in the feminine in ω, ως, υς, α or η, though it is only wanting to sustain the metrical quantity in the Æolic genitives plural, such as, νυμφαϝων, etc. The genitive of masculines in ος was at first οϝο, (in Ionic, οιο) then οο, ο, and οϝ, which afterward became ου. On the strength of this hypothesis, Mr. K. instead of Ἰλίου προπάροιθεν and ἀνεψίου κταμένοιο, writes Ϝιλίοϝο προπάροιθεν and ἀνεψίοϝο κταμένοιο. (Ought it not to be κταμένοϝο?) If Mr. K. had recollected two passages in the Odyssey, we suppose, he would have applied the same specific: Δῶρα παρ' Αἰόλοϝο μμεγαλήτορος. Βῆν εἰς Αἰόλοϝο κλυτὰ δώματα. Od. K. 36. 60. In a similar manner, he reduces the instances, in which ὅου occurs, to the regular inflection, ϝοϝο.

From the equivocal power, which the digamma

gamma possesses of lengthening either of the syllables, to which it is joined, proceeds that inversion of prosody, which is observable in some words, as in νεϝος*, Κρονίϝονος, which, in modern orthography, may indifferently be resolved into νηος, νεὼς, and Κρονῖονος, Κρονῐωνος.

Mr. K. examines the declinations of many other words, with a view to his system of Homeric prosody. It would be too tedious to give all his instances in detail. The participles he supposes to have originally ended in ανς, ενς, and ονς. He dissents therefore from Dawes, (and, as it should seem, from Markland,) who believed that all these words once had ρ in the nominative.

Sect. III. The author endeavours to rectify the orthography of Homer's words, by restoring the aspirates according to the directions of the metre. Mr. K. would replace the passage in the ninth Iliad which Aristarchus

* This cannot be denied to be a most convenient privilege for a poet, who, by the aid of such a licence, could of the same word make a pyrrichius, an iambus, and a trochee. By a similar process, Mr. K. solves the phænomena of μεμάοτος and μεμαῶτος,

expunged,

expunged, thinking, perhaps, that Phœnix's intention of murdering his father was too horrid an idea to be presented to the reader's mind. To introduce this discarded passage, however, Mr. Knight would himself expunge the 457th verse, and, in its place, immediately insert the four banished verses. In this section, also, Mr. K. tries his hand on many Homeric words, which have been reckoned the *cruces Grammaticorum.* Ἄτη, ἀασάμην, ἄσατο. ἄᾱᾰτος, ἄᾱᾰτος. ἀνήνοθεν, ἐπενήνοθε. δίω, δέος. ζεὺς, δείδω, δειδίσσω, δεινος, are a few words, out of a much greater number, which Mr. K. attempts to analyse, to reduce to their antient etymology, and to restore to their primitive orthography. We shall insert one specimen of his skill in this way:

'Ἠως— ϝΕΦΟΣ: wherefore the first syllable is frequently long and the second short. Barnes, indeed, supposed that ἕως ἐγὼ, at the beginning of a line, was an amphibrachys, equal to a dactyl; and Clarke, still more absurdly, that it ought to be pronounced as a spondee, by a sort of metathesis, ὥσε ἐγώ*.

'* Odyss. Δ. 90.'

The

The learned author of the book upon Rhythm would, in one place, divide the intermediate long syllable in a manner which I avow myself incapable of exactly comprehending*; and, in another, elide the first syllable†, as the Dorians frequently did; but, nevertheless, without extending the third in consequence of it, as he must do to fill the metre. All these refined conjectures are, however, superfluous, if we read the word in its original form and antient letters. In some passages, indeed, we find it in one syllable, as,

Τὼ δ' ἕως μὲν ρ' ἐπέτοντο——‡
Εἶχε βίῃ· ὁ δὲ τέως μὲν ἐνὶ μεγάροις Φυλάκοιο§.
Ἕως μιν (al. *μὲν*) *ἐν Ὀρτυγίῃ*—||
Ἕως μὲν γάρ τε θέουσι—¶

'But in each of these there is something redundant. In the two first the particle *μὲν* encumbers the sense as well as the metre; and, in the third, the pronoun should be changed from *μιν* to the old regular form ϝ—

'* Lib. Sing. de Rythm. Græcor. p. 37.'
'† Ibid. p. 142.' '‡ Odyss. B. 148.'
'§ Odyss. O. 231.' '|| Odyss. E. 123.'
'¶ Iliad. P. 727.'

ϝΕΡΟΣ

ϝΕΓΟΣ ϝ'ΕΝ ΟΡΤΥΓΙΗΙ*. The fourth has been corrupted by two different readings, μὲν and γὰρ being (as has frequently happened) joined in the text, the first of which is, in this instance, the best— ϝΕΓΟΣ ΜΕΝ ΤΕ ΘΕΓΟΥΣΙ——

'In another passage of the Odyssey ὡς ὅτε is written for ϝΕΓΟΣ—Ἤσθιε δ' ὡς ὅτ' ἀοιδὸς ἐνὶ μεγάροισιν ἄειδεν†, instead of ΗΣΘΙΕ Δ' ϝΕΓΟΣ ΑΓΟΙΔΟΣ—and though [Thomas] Bentley found ἕως in a MS., Clarke did not chuse to adopt it, because Eustathius and the Scholiast have ὡς ὅτε.'

In the fourth section, the author farther pursues his employment of examining the derivations and declensions of Homer's words, and of rectifying, here and there, some slight corruptions which he apprehends to have crept into the text of his favourite poet. He properly enough observes 'that the writers, who succeeded the Macedonian Conquest, and

* Did Mr. K. ever meet with the pronoun ἑ thus cut off, and nothing left of it but the aspirate? (Rev.)

'† Odyss. P. 358.'

considered

considered the later Attic as the universal dialect, and standard for purity, were not likely to form very accurate notions of the style of Homer; for instead of considering their own grammatical flexions as corruptions of his, they considered his as licentious or poetical deviations from their own; wherefore they began their researches at the wrong end, and consequently, the farther they pursued them, the farther they were from the truth.'

Mr. K. then produces a passage, of which he pronounces the general sense injured:

'This is in the 22d Iliad, where Hector, certain of his death, on finding himself opposed, unassisted and alone, to Achilles, says, (v. 300.)

Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς, οὐδέ τ' ἄνευθεν·
Οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
Ζηνί τε καὶ Διὸς υἱεῖ ἑκηβόλῳ, οἵ με πάρος γε
Πρόφρονες εἰρύαται· νῦν αὖτέ με μοῖρα κιχάνει.

'Which, in its present form, literally signifies—*Evil death is near me—not even separate—nor refuge—for it was indeed formerly agreeable to Jupiter and Apollo, who before*

before cordially defended me; but now Fate overtakes me. Instead of which, by only dropping the conjunction from the negative, and transposing a particle, we have

> Νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς, οὐ δέ τ' ἄνευθεν·
> Οὐκ ἀλέη γάρ·—ἦ ρα πάλαι τόγε φίλτερον ἦεν, etc.

'*Evil death is near me—not even separate; for no refuge.—It was, indeed, formerly agreeable to Jupiter and Apollo,* etc. etc.'

We here take the liberty of stating a trifling difficulty that occurs to us. Is the particle ἦ aspirated? Or ought it to have the digamma prefixed? Or is the delay, which may be supposed to take place in consequence of the pause, sufficient to make the short syllable γὰρ long? For unless one of these three suppositions be allowed, we frankly confess that, to our eyes and ears, the second foot of the verse seems very like a trochee.

Now that his hand is engaged in this business, Mr. K. very liberally dispenses the digamma to all the words which want it; insomuch that he prefixes it even to ἄριστον, and will not suffer the first syllable to be long, because

because all the MSS. and editions read ἐπύνοντο ἄριστον without elision!

It is impossible to follow the learned author through this section, unless we nearly transcribe the whole. It consists of twenty-four examples, each of which contains two or more words, alike in their modern appearance: but, by the help of declensions, conjugations, and (above all,) the insertion of aspirates and digammas, Mr. K. discriminates their meaning and pronunciation. We cannot say, for our part, that we feel any lively approbation of Mr. K.'s exertions on this subject; we shall therefore copy two of his examples without any animadversions of our own:

'IX.	1. δέω	*ligo*	ΔΕΩ
	2. δήω	*invenio*	ΔΗΩ
	3. δέω	*egeo*	ΔΕFΩ
	4. δεύω	*rigo*	ΔΕΥΩ
	5. δύω	*subeo*	ΔΥFΩ

'The forms and flexions of these verbs are obviously pointed out by the sense and metre. From the first came ΔΗΜΟΣ, or ΔΕFΜΟΣ, *a people;*

a people; and from the fourth, probably, δημὸς or ΔΕΥΜΟΣ, *fat*, which some antient grammarians, however, derived from δαίω or ΔΑFΩ, *to burn**; in which case it must have been written ΔΕFΜΟΣ; and this may possibly be right.'

'XIX. 1. λις, gen. λιος *leo* *ΛΙFΣ*, gen. *ΛΙFΟΣ*.
2. λις, gen. λῖτος *lævis* *ΛΙΝΣ*, gen. *ΛΙΝΤΟΣ*.

The first occurs only in the nominative and accusative singular in Homer, the latter of which is λῖνα† in our present copies; whereas it ought to be ΛΙFΑ according to the rule of flexion here stated. In a passage of Callimachus, however, cited in the Venetian scholia, we have the dative plural λῖεσσι‡, that is, ΛΙFΕΣΙ, which proves that the N, in the accusative, is a corruption, introduced to sustain the syllable rendered defective by the loss of the F.

'I have ventured to suppose that the N ought to be added in the second, not only because it is a word of the same signification and etymology as ΛΙΝΟΝ, but because this letter has been dropped, as before observed,

'* Schol. Ven. in Il. Θ. 240.' '† Il. Δ. 480.'
‡ Ibid.

out

out of many words, which in antient Inscriptions are formed with it.'

In Example XXII. Mr. Knight quarrels with the word ἕρυμα, (which occurs in the editions of Homer* for *defence*,) because ἐρύω does not signify to *defend*, but to *draw*. He therefore would substitute ῥῦμα; or, as he would write it, ΡΥΓΜΑ. To this emendation we beg leave to make two objections:—first, Mr. K. cannot prove that ῥύω and ἐρύω have not originally the same meaning:—secondly, he is bound to produce an instance of the word ῥῦμα in Homer himself:—but what need of alteration? Mr. K. confesses that the word ἕρυμα is used by later writers to signify *defence*; and is not Sophocles one of these *later writers*? Yes: but luckily the verse from Ajax, Πρὸς ἕρυμα Τρώων, will equally admit ῥῦμα. Let Mr. K., then, amend the following passages:

Æschyl. Eumenid. 704. (704.)

Ἔρυμά τε χώρας καὶ πόλεως σωτήριον.

Euripid. Med. 602. (597.)

Φῦναι † τυράννους παῖδας, ἕρυμα δώμασι.

Bacch. 55.

Ἀλλ', ὦ λιποῦσαι Τμῶλον, ἕρυμα Λυδίας.

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* Il. Δ. 137. [† Φῦσαι. R. P.]

From

From ἕρυμα is formed the adjective ἐρυμνὸς, which occurs in Euripides Helen. 68, and three times in Lycophron. Homer also employs the epithet ἐρυσίπτολις, but that Mr. K. alters to ῥυwσίπτολις: for it is probable, he thinks, that some copiers or stonecutters first changed ΡΥFΜΑ to ΡΥΕΜΑ, and that the next transcribers, or readers, not knowing what to make of ΡΥΕΜΑ, changed it to ἕρυμα. Thus the Greeks corrupted their language by the addition of a word of nought.

In the last example, Mr. K. commits two small mistakes. He makes σῶσιν in Herodotus to be a contraction of ΣΟFΟΥΣΙΝ, and accuses Valckenäer of making it an abbreviation of σήθουσι:—but Valckenäer says nothing of this sort; he only observes that it is put for σήθουσιν. The truth is, σῶ is the primitive of σήθω, as ἀλῶ of ἀλήθω, κνῶ of κνήθω, νῶ of νήθω: but the Ionians could never contract σόwουσιν into σῶσιν. If such a contraction existed in any dialect, it would be in the Doric.

Sect. V. contains Mr. K.'s system of the

flexions of the verbs, with some remarks on Dr. Clarke and Lord Monboddo.

'Those who wish to know the progress and detail of these great discoveries, will consult the printed works of these learned persons,' (Hemsterhuis, Valckenäer, Damm, etc.) 'particularly the *Analogia Græca* of Lennep. I shall here only give the result of them, in a short table, showing how the middle voice and the second futures and aorists have been formed out of different themes of the same verbs, only fragments of which have continued in use. These fragments I shall place under their proper heads, and with the proper explanations, leaving the spaces of all the obsolete forms, except the first, which is the theme itself, void.'

Mr. K. then gives us a paradigm of the indicative and infinitive modes in the active and passive voice. We shall be contented with representing the indicative mode; at the same time begging pardon of Mr. K. for spoiling the look of his scheme, and assuring him that we shall faithfully adhere to his system.

ACTIVE

Active Voice.

Present Imperf. τύπτω, τύπω, τυπέω, τύφω, τύφημι.

Past Imperf. ἔτυπτον, ἔτυπον, vulgarly the second Aorist.

Future Imperf. τύπσω, τυπῶ, the Attic future contracted from τυπέσω (the root τυπέω).

Aorist, ἔτυπσα.

Present Perf. τέτυπα (the root τύπω) contracted from τετύπεκα, and adopted for the middle voice; τέτυφα (root τύφω) contracted from τετύφεκα.

Past Perf. ἐτετύπειν, contracted from ἐτετυπέκειν, and adopted for the middle voice; ἐτετύφειν, contracted from ἐτετυφέκειν.

(In the active voice, no past future.)

Passive Voice.

Present Imperf. τύπτομαι, τύπομαι, τυπέομαι, τυφθέομαι;—τύπημι and τύφθημι, active forms used in a passive sense.

Past Imperfect, ἐτυπτόμην.—ἐτυπόμην, vulgarly the second Aorist. ἐτύπην (root τύπημι) vulgarly the second Aorist.

ἐτύφθην (root τύφθημι) vulgarly the first Aorist.

Future Imperf. τύψομαι.—τυποῦμαι, the Attic future contracted from τυπέσομαι to τυπέομαι, and thence to the present form, which is called the second future middle.—τυφθήσομαι (from the root τυφθέομαι).

Aorist, ἐτυψάμην, adopted for the middle voice.

Present Perf. τέτυμμαι, contracted from τετύπαμαι, which seems originally to have been τετυπέκαμαι.

Past Perf. ἐτετύμμην, which has been contracted in the same manner.

Past Future, τετύψομαι.

The reader, who has leisure and inclination, may compare this system with that of Dr. Edwards, of which we gave an account in our 11th volume, New Series, p. 257. We think, as we then said, that Dr. Edwards rightly discards the second futures: but this does not materially injure Mr. Knight's hypothesis, as they may be spared as a superfluity. He justly censures Lord Monboddo for

for his extravagant idea that βεβήκει, τετρήχει, etc. are present imperfects of new themes, βεβήκω, τετρήχω, etc. and for his still more extravagant notion that ἐλήλατο and ἠρήρειστο are Aorists. On the first of these heads, Mr. Knight candidly defends Dr. Clarke* against the learned judge; who seems to lose both his good sense and his temper, whenever he finds the editor of Homer in his way.

[* "Amongst Dr. Clarke's papers was found a letter of that great Greek scholar Dr, Bentley to him, expressive of his concurrence of opinion with him upon the formation of the tenses of the Greek verbs, which he has so fully illustrated in a note on the first book of his edition of Homer." *Anecd. of distinguished Persons*, vol. ii. p. 314. That Dr. BENTLEY did accede to Dr. C.'s philosophical distribution of time, as well founded, I mean not to dispute: but that HE sanctioned the theory as applicable to the Greek tenses, I am not prepared to believe.]

Review

Review of Mr. KNIGHT'S *Analytical Essay on the Greek Alphabet concluded.*

WE have already given an abridged account of the first five sections of this work. The sixth and seventh are devoted to the examination of some (supposed) ancient monuments produced by M. Fourmont in the French Academy of Belles Lettres and Inscriptions*, and of the Lacedæmonian decree against Timotheus, which has been lately republished separately at Oxford by a learned and respectable prelate.

Mr. Knight's examination of the first of these subjects tends to prove that the lists of Spartan priestesses, etc. which M. Barthelemy has endeavoured to illustrate, are forgeries of M. Fourmont. He informs us, that many of the objections, which he here states, were

* Tom. XXIII. p. 394—421. At the end of the volume, are added *fac-similes* of the inscriptions, which are also copied at the end of Mr. K.'s Essay.

first

first put together for the use of M. d'Hancarville, author of the *Récherches sur les Arts de la Grèce*, whose defence in reply to them his remaining observations are intended to answer.

Since these monuments, which, if they were genuine, would require particular notice in such a book as Mr. K.'s, are tacitly, throughout the work, rejected by him, it doubtless became his duty to declare his reasons for dissenting from so many learned persons*, who have without scruple appealed to these inscriptions as undoubted specimens of the most antient method of writing.

When M. Fourmont returned from Greece, he professed to have discovered a copy of the laws of Solon; and to have employed 2000 men in digging the ruins of Amyclæ, where he found monuments of greater antiquity than any hitherto known. Of these he published a few specimens, but did not proceed; and he left his MSS. in the King's library, whence other specimens have been published

[* Valckenäer ad Adoniaz. Theocr. p. 275., and elsewhere, and, if I mistake not, David Ruhnkenius.]

in

in the *Traité Diplomatique*, by the Benedictines, and in the *Mémoires* of the Academy, by Abbé Barthelemy. A large volume of MSS. is shewn in the library: but that, Mr. K. thinks, is not the collection which Count Caylus excuses the Academy for not publishing, on account of the enormous expense which it would require. This reason Mr. K. treats as frivolous; and he thinks that a free examination of what is published will betray the concealed reason for withholding the rest. He says that the laws of Solon, and the 2000 men employed at Amyclæ, are now given up; it being discovered that all Peloponnesus would scarcely have afforded so many labourers; and he was informed by the late Mr. Stuart, who followed Fourmont, that Fourmont employed as many men as he could collect,—not to discover inscriptions, but to break in pieces those which were already brought to light*.

* If these facts be authentic, we, for our part, should scarcely desire more evidence to persuade us that the inscriptions in question are forgeries; since, of these three circumstances, the first two shew the most deliberate falsification, and the third manifests a violent dread of detection.

The

The inscriptions published contain specimens of writing, from King Eurotas, seven generations* prior to the Trojan war, down to Philip of Macedon. We might therefore expect to find great variety in the form and use of the letters, but they appear to be the same person's writing and composition. M. Fourmont's Sigma, which is taken from the Gortynian medals, is really an Iota, and the title is to be read, Mr. K. says, ΓΟΡΤΥΝΙ (for Γορτυνίων) not ΓΟΡΤΥΝΣ. This conformity is badly explained by the permanence of the Lacedæmonian manners and customs, which were twice changed during the abovementioned period; first by the invasion of the Dorians, and afterward by the institutions of Lycurgus. The forms of the bucklers, on which two of the inscriptions are engraven, are totally unlike the simple round shields of the antient Greeks; they are in absurd and fanciful shapes, and are unfit for purposes of defence.

Fourmont discovered a temple dedicated to the Goddess ONGA or OGA, which no other traveller has been able to find. Want-

* Pausan. Lacon. sive Lib. III. p. 204, 205.

ing

ing an antient name for the Lacedæmonians, he gave them, in his inscription, the title of ΙΚΤΕΡΚΕΡΑΤΕΕΣ, because Meursius produces a short article from Hesychius, Ἰκτευκρατεῖς. Λάκωνες. and concludes that the Lacedæmonians were once called Ἰκτευκρατεῖς. Fourmont alters the orthography a little: (perhaps he intended to read ΙΚΕΤΕΟΚΕΡΑΤΕΕΣ.) but the learned men, who have lately edited Hesychius, agree in supposing that a Laconic word has been joined to its explication; and that they ought to be separated into Ἰκτεῦ. κράτει*. Numberless instances are found in Hesychius, in which the name of a people is thus subjoined to a word, in order to denote that the word was chiefly used by that people. Indeed, Hesychius is so corrupt an author that, when he is a solitary witness, his evidence ought to be received with great caution. Mr. K. in a different part of this chapter, objects (and, we think, justly,) to another of Fourmont's inscriptions: in which the word ΒΑΓΟΣ is used for στρατηγὸς, and defended by the authority of the same Hesy-

[* See Heringæ Observat. p. 219.]

chius.

chius. Mr. Larcher, in the notes to his translation of Herodotus, not suspecting either the inscription or Hesychius, would, on their authority, introduce the word βαγοῦ into a Greek epigram* on Leonidas, instead of ταγοῦ, a word quite proper and poetical, confirmed by Suidas in v. ταγός.

The next inscription is a catalogue of the priestesses of Amyclæ, beginning about the same time with the dedication of the temple. The priestesses are called ΜΑΤΕΡΕΣ ΚΑΙ ΚΟΥΡΑΙ ΤΟΥ ΑΠΟΛΛΩΝΟΣ, for which neither M. Barthelemy, nor the author of the *Récherches*, has been able to produce any authority, except a correspondent title in the modern French convents of nuns, *Les Mères et les Filles du bon Dieu;* whence Mr. K. suspects that the French title gave birth to the Greek.

Mr. K. next objects to the orthography and declension of many of the proper names,

* Antholog. III. c. 5. p. 204. ed. H. Steph.—[An. Gr. II. 162. VIII. l. pen. BENTLEY corrected in the margin of his copy ed. *Ald.* ἐμεῖο τὸ βόστρυχον εἰκόνα δ' ἥβης,—I have seen in the margin of a copy, ed. H. St. ταυότριχος εἰκόνα δηρὸς, ἢ πυροβόστρυχον gl. δασὺ, βαθύ.]

such

such as Αρισετανδερο, Αρισετομακο, Καλικερατο, &c. which, according to Fourmont, are the genitive cases of the words which we now write, Αριστανδρος, Αριστομαχος, Καλλικρατης, etc. The termination of other nouns, which ought to be in ος, is also, in these inscriptions, made ο without the Sigma. The interpolation of the vowels Mr. K. attributes to Fourmont's study of Hebraisms, after he had learned, from Josephus, that the Jews and Lacedæmonians derived themselves from a common stock. We think with Mr. K. that this interpolation seems utterly to subvert the analogy of the Greek language.

To mark the period of the Dorian invasion, the terminations of the names of the priestesses are changed from what Fourmont thought Æolic or Ionic to Doric. Hence AMΥMONEE, in the beginning of the inscription, afterward becomes AMΥMONA: but the two Epsilons for an Eta are unauthorized by antient monuments, and are expressly contradicted by a passage of Plato*.

[* Οὐ γὰρ Η ἐχρώμεθα, ἀλλ' Ε τὸ παλαιόν. Cratyl. p. 63. edd. Bas. = 274. F. Laemar. = II. 426. H. St.]

The

The dialect, too, of the antient Laconians was the Æolic; for Strabo tells us that the fugitives, who were driven out of the Peloponnesus by the Dorians, founded the first Æolian colonies in Asia.

This monument would have fixed so many events to their proper dates, that it must have escaped all travellers and antiquaries, though it existed in one of the most celebrated temples and most frequented provinces. Mr. K. answers an argument of a similar nature, brought against the Parian Chronicle, (a monument which he declares to be undoubtedly antient;) adding that M. d'Hancarville has shewn that Fourmont's inscription fixes the reigns of the fabulous kings of Lacedæmon to the period in which Lydiat and Marsham would place them; which, says Mr. K. it would naturally do, having been fabricated from their writings, and from those of Cragius and Meursius.

Mr. K. then reasons on two suppositions; the first, that the Cadmean was the primitive alphabet of Greece; the second, that the Pelasgian preceded it; and he concludes that the

the inscriptions appear to be false on either hypothesis.

The shield containing the pedigree of Teleclus might be found in Meursius, from which it only differs in a K for a X; and in the barbarous genitive ΛΑΒΟΤΑΣ. (Βαγὸς we have already mentioned.)

In two other inscriptions, containing lists of the kings, senators, and magistrates of Sparta, during the Messenian war, Mr. K. finds many causes of suspicion; some furnished by Hesychius, some relating to the orthography and inflexions of the words employed. He observes that the form of these inscriptions is not less extraordinary than the substance; they being both signed by the public secretary, and authenticated by the public seal.

In a votive shield inscribed with the name of Anaxidamus, the son of Zeuxidamus, the pedigree is thus continued: Anaxidamus, the son of Zeuxidamus, the son of Anaxander, the son of Eurycrates. This pedigree, differing entirely from that given by Meursius from Pausanias, has afforded matter of much triumph

triumph to the defender of these inscriptions: —but Fourmont, carelessly casting his eye on Meursius, and observing Anaxidamus, son of Zeuxidamus, to follow Euryates and Anaxander, without regarding the words *ex alterâ familiâ*, confounded the two royal houses. This argument appears so clear and cogent, to us at least, that we think it must decide the fate of the inscription*.

Several other objections are brought against the authenticity of these monuments, which certainly render them extremely questionable; and, if they be really genuine, we wish them with all speed an able defender to support their credit.

The seventh section of Mr. K.'s Essay contains a criticism on the decree of the Lacedæmonians against Timotheus. This decree being itself the record of a curious fact, and at the same time a monument of the antient

* We shall take the liberty of correcting two slight errors in this page of the work, (128,) one probably the fault of the printer, the other Mr. K.'s oversight. In l. 9. read *Anaxidamus* for *Archidamus*; and in l. 12. for 'the son and grandson of Theopompus,' read, 'the grandson and great grandson of Theopompus.'

Spartan

Spartan dialect, has been frequently the subject of learned observations. Joseph Scaliger attempted to give a complete copy of it in his notes to Manilius*; as did also, about the same time, Isaac Casaubon, in his animadversions upon Athenæus†. James Gronovius gave the readings of a different copy in the preface to the fifth volume of Greek Antiquities. Chishull‡, assisted by this collation, then endeavoured to restore it; and in the year 1777 the learned Dr. Cleaver, bishop of Chester, republished it at Oxford with a new commentary and collations.

Mr. K. first represents this famous decree as it stands in the edition of Glareanus, with the marginal variations; next as it is given by Gronovius; thirdly, as the bishop of Chester has published it, with the various readings of the Oxford MSS.; and lastly, as the learned prelate himself would read it. Mr. Knight decides, however, that most of the bishop's emendations are either unneces-

* Astronom. V. 324. p. 426.

† Deipnosoph. VIII. 11. p. 613.

‡ Antiquit. Asiat. p. 128.

sary,

sary, or tend to eject every curious provincial peculiarity that is not readily understood, and to fill its place with a word from the known dialects.

The Bishop would write Τιμόσιος for Τιμόθεος, κισάριξιν* (as we suppose) for κιθάρισιν, and μῦσος for μῦθος: but Mr. K. thinks that this difference was confined to the pronunciation alone, and did not affect their orthography. Are we then to suppose that, in all the places in which Aristophanes employs the σ for the ϑ, he only means to accommodate the Lacedæmonian pronunciation to the Attic orthography? If we be certain of any thing, we are certain that they at least wrote σιὸς † for ϑιὸς, though we are willing to grant Mr. K., but for another reason, that the Lacedæmonians did not write Τιμόσιος in this decree. Mr. K. objects to μῦσος, because it would confound μῦθος with a different word, but his own μίτω is liable to the same objection. We think that no doubt can be entertained of καινότατος,

* [Salmasius de Hellen. p. 82. solus restituerat τὰν κισάριξιν. Valck. ad Röver. LXXVII.

† [Valckenaer. ad Röver. LXXIII. et ad Adoniaz. pp. 277. 287.]

 which

which is also approved by Mr. K.: but we cannot agree with his ἀτιμάσδε for ἀτιμάσδει*, as the present time seems necessary. Out of ποιτὰν others have made ποιῶν, with which Mr. K. is not contented, preferring ποῖταν, which is put for ποῖσαν, which is put for ποίσασαν. We are almost tempted to suspect some grievous mistake of the press in this passage.

After δέδοχθαι follows φὰ or φὰρ, which the editor of the decree rejects: but Mr. K. thinks that it related either to the senate which enacted, or to the senator who moved, the decree; probably to the latter. Allowing this, what part of speech is φὰ or φάρ?—That our readers may judge what clear, pleasant, and consistent things various readings sometimes are, we will give them a very short passage of this famous decree, accompanied with the *needful* collations. The first we take from Glareanus:

—οὐκ ἐνδέκατος Νέος διδαχὴν ἐδίδαξε. Εἶτα περὶ τούτων τὸν βασιλέαν[8] καὶ τοὺ ῥήτορος[9] μέμψαται Τιμόθεον.

This is plain, correct, and elegant; and,

* [ἀτιμάδδε Valck. ad Röver. XXVII.]

if

if it be not the genuine reading, cannot be far from it:—but, if any man likes marginal readings better, let him take the following:

[8] τοὺς βασιλέας. [9] τῶν ῥητορῶν.

These various readings are also very good. The Oxford edition reads thus in the text—

οὐκ ἔνδικα τὸς νέος δίδασκε. Δέδοχθαι[24] φὰ[25] περὶ[26] τούτοιν τὸς βασιλέας καὶ τὸς ἐφόρος μέμψασται[27] Τιμόθεον.

Various readings.

[24] Δέδοκται al. [25] φὰς Bodl. [26] ὑπὲς al.
[27] μέμψαται al.

James Gronovius has made his copy more intelligible, but he does not seem to have rigidly adhered to MSS. He, too, has inserted φᾶν. Perhaps εἶπα (from Glareanus's εἶτα) might serve, if Mr. K's idea be approved. Ἐπανάκαται is written in most MSS., which Mr. K. derives from ἄκος, *care*, ἀνακῶς, *carefully*; whence ἐπανακέω, or -κάω, ἐπανάκασαι, ἐπανάκαται. Such violent straining to make the text literally agree with the reading of the MSS. would be justly liable to suspicion in any ancient Greek author, whose works had been transcribed by Greek copiers, and had

 come

come down to us in a tolerable state of correctness:—but, when we consider how miserably the Latin scribes mangled or murdered the Greek passages which their authors quoted; many of which are left in a desperate condition, unless we shall light on MSS. of greater age and worth than we have hitherto had the good fortune to find; in this labyrinth of various readings, or rather of varieties of blunders, it would be rash to promise ourselves a clue to direct us always to the genuine reading. In cases of dialect, particularly, these MSS. of Boëthius ought to be discarded as incompetent witnesses. We shall only add that the late Mr. Toup, having occasion to speak of this decree, on which he would probably have tried his skill, if he had not found the errors too numerous and obstinate, dismissed it, only calling it *corrupto corruptius.* (*In Suidam*, v. Χιάζειν*.)

Lest it should be said of us that we are apt enough to object to the opinions of others, without giving them an opportunity of making reprisals, we will present Mr. K. with the

* [Vol. ii. p. 377. ed. Ox.]

latter

latter part of the decree, as we think it probably ought to be read:

Δέδοχθαι περὶ τούτων τὼρ βασιλέαρ καὶ τὼρ Ἐφόρωρ* μεμψάσθαι Τιμόθεον, ἐπαναγκάξαι δὲ καὶ τᾶν ἕνδεκα χορδᾶν ἐκταμόντα τὰρ περιτὰρ ὑπολίπην μόνον τὰρ ἕπτα· ὅπωρ ἕκαστορ τὸ τᾶρ πόλιορ βάρορ ὁρῶν εὐλάϐηται ἐττὰν Σπαρτὰν ἐπιφέρεν τι τῶν μὴ καλῶν, ἢ τῶν μὴ ποττὸ τὰρ ἀρετᾶρ κλέορ ἀγόντων.

If we be right in our conjectures, several emendations of other critics are wrong; if we be wrong, we are not likely to be more unfortunate than they have been:—but we are at a loss to understand Mr. K's meaning, when he calls ταράρεται the Laconian form of the second aorist subjunctive middle.

We could make several other remarks on this Essay, and might propose several other objections: but we must now dismiss it with a general, but short, character.

The author is a man of reading, learning, and inquiry. His taste and knowledge seem to predominate rather in the antiquarian's province, as it is generally called:—but,

* [BENTLEY seems to have admitted τὼρ ῥήτοραρ, ad Hor. Serm. l. iii. 47.]

when

when he traces the history of language, and the etymology of words, he gives too much scope to conjecture and imagination. In the execution of his plan, he unnecessarily contracts his foundation, by building only on the ground-work of Homer; and, while he denies that particular changes of sounds and words can take place except in one certain prescribed mode, he allows too little to the changes, caprices, conveniences, etc. which produce the fluctuations. We have, however, perused his Essay generally with entertainment, sometimes with instruction and approbation; and Mr. K. may deserve, at least, this praise, that the errors in his research are sometimes more to the purpose than the successful inquiries of others.

P. S. We forgot, when we treated of the word ΈΡΥΜΑ in our last number, to observe that a kindred form, ΈΡΥΣΜΟΣ, occurs in the newly-discovered Hymn to Ceres, attributed to Homer, 230.

Οἶδα δ' ἐπηλυσίης πολυπήμονος ἐσθλὸν ἐρυσμόν.

To

To the Editor of the Monthly Magazine.

SIR,

I AGREE with Mr. Cogan, that the passages of Euripides and Sophocles sufficiently defend one another, and prove, at least in poetry, the legitimate use of the verb τυγχάνειν without the participle ὤν.

My friend Mr. C. Falconer, jun. pointed out to me another mistake in Mr. Porson's note, which Mr. Cogan has omitted to correct, either through forbearance or oversight. If in Euripides, Androm. 1116. we read [Εὔξαιτο Φοίβῳ] ἔτυχε δ' ὢν ἐν ἐμπύροις, there will be an *hiatus valde deflendus*, which Mr. Porson will, I dare say, retract, when it is mentioned to him. I draw this conclusion from two of his own notes, one upon the 571st verse of the Hecuba, where he quotes with approbation my namesake's (Dawes. Misc. Crit. p. 216, 217.) censure of a similar mistake of King's; the other on Orestes, v. 792,

v. 792, where Mr. Porson proposes a conjecture to remedy the same fault in a comic poet.

While I am on this subject of the *hiatus*, it may not be improper to rescue another passage from the attacks of critics. Machon (Athenæus xiii. p. 580. D.) tells us, that Gnathæna, seeing a young butcher, said to him, Μειράκιον ὁ καλὸς, φησὶ, πῶς ἵστης, φράσον; "My pretty lad, tell me how you sell (your meat)." Your readers, sir, who recollect Shallow's questions, "How a good yoke of bullocks at Stamford fair?" "How a score of ewes now*?" will readily agree, that πῶς ἵστης is at least good English. But Lennep, in a note upon Phalaris, p. 95. 1. will not allow it to be good Greek; so corrects it to πόσου ἵστης, and falls into the error I have just exposed. Mr. Jacobs, in a note upon the Anthology, approves of Lennep's correction. Let us try to defend the vulgar reading by a quotation from Aristophanes, Eq. 478. Πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὤνιος; but, see what a general prejudice has taken place in behalf

* [Shaksp. 2 Hen. IV. 2.]

of

of πόσου against poor πῶς! Gerard Horreus would read πόσου δ' ὁ τυρὸς. This conjecture Pierson (on Mœris, p. 424.) refutes by producing Acharn. 768. Τί δ' ἄλλο, Μεγαρεῖ πῶς ὁ σῖτος ὤνιος; to which when your readers have added a fragment of Strattis (apud Polluc. iv. 169.) Τὰ δ' ἄλφιθ' ὑμῖν πῶς ἐπώλουν; τεττάρων Δραχμῶν μάλιστα τὸν κόφινον, they will consent to let Machon and Aristophanes enjoy their old reading.

Oct. 11. 1802. I am, Sir, etc.

JOHN NIC. DAWES*.

* [See R. P. ad Hec. 782. p. 51. ed. 3.]

[This correspondent was very handsomely invited to continue his communications. The epistle, turned into Latin, would have found a place in the *Addenda ad Hec.*; which was appropriated to high matter seasoned with a little wholesome chastisement.]

To

To the Editor of the Morning Chronicle.

SIR,

As a learned friend of mine was rummaging an old trunk the other day, he discovered a false bottom, which, on examination, proved to be full of old parchments. But what was his joy and surprise when he discovered that the contents were neither more nor less than some of the lost tragedies of Sophocles! As the writing is difficult, and the traces of the letters somewhat faded, he proceeds slowly in the task of decyphering. When he has finished, the entire tragedies will be given to the public. In the mean time I send you the following fragment, which my friend communicated to me, and which all critics will concur with me, I doubt not, in determining to be the genuine production of that ancient dramatist. His characteristics are simplicity and sententiousness. For instance

stance, what can be more simple and sententious than the opening of the *Trachiniæ?*— "It is an old saying that has appeared among mankind, that you cannot be certain of the life of mortals, before one dies, whether it be good or evil." These qualities, too, are conspicuous in the following Iambics, which contain a seasonable caution to parents against rashly trusting children out of their sight.— Though your paper is chiefly occupied in plain English, you sometimes gratify your learned readers with a little Greek: you may therefore give them this, if you think that it will gratify them. For the benefit of those whose Greek is rather rusty with disuse, I have added a Latin version, which, I hope, is as pure and perspicuous as Latin versions of Greek Tragedies commonly are.

I am, Sir, &c.

S. ENGLAND.

ΚΡΥΣΤΑΛΛΟΠΗΚΤΟΥΣ τρίπτυχοι κόροι ῥοὰς
Ὥρᾳ θέρους ψαίροντες εὐτάρσοις ποσὶ,
Διναῖς ἔπιπτον οἷα δὴ πίπτειν φιλεῖ,
Ἅπαντες· εἶτ' ἔφευγον οἱ λελειμμένοι.
Ἀλλ' εἴπερ ἦσαν ἐγκεκλεισμένοι μοχλοῖς,
Ἢ ποσὶν ὀλισθάνοντες ἐν ξηρῷ πέδῳ,
Χρυσῶν ἂν ἠθέλησα περιδόσθαι* σταθμῶν,
Εἰ μὴ μέρος τι τῶν νέων ἐσώζετο.
Ἀλλ', ὦ τοκεῖς, ὅσοις μὲν ὄντα τυγχάνει,
Ὅσοις δὲ μὴ, βλαστήματ' εὐτέκνου σπορᾶς,
Ἢν εὐτυχεῖς εὔχησθε τὰς θυράζ' ὁδοὺς
Τοῖς παισὶν, εὖ σφᾶς ἐν δόμοις φυλάσσετε.

* [παραθέσθαι in quibusdam exemplaribus. Alterutrum probum est.]

GLACIE-

GLACIE-DURATA triplices pueri fluenta
Tempestate æstatis radentes pulchras-plantas
habentibus pedibus,
In vortices ceciderunt, ut sane accidere solet,
Omnes: deinde effugerunt reliqui.

Sin autem inclusi essent vectibus,
Aut pedibus labantes in arido campo,
Auri ponderis sponsione libenter contenderem
Partem aliquam juvenum servari potuisse.

At, O parentes, tum vos, quibus esse contigit,
Tum vos, quibus non contigit, germina pulchros-filios-procreantis segetis,
Si felices optatis extra-domos itiones
Pueris vestris, bene eos intra domos servate.

ADDENDA.

ADDENDA.

[*Supplementum ad præclaram Sophoclis Editionem, cura* R. F. P. BRUNCK.]

LECTOR meminerit, in priori* Scriptorum Indice me quædam correxisse, quædam addidisse; alterum non tanti putabam.—Verba, quæ addidi in minore editione omissa, folium integrum majoris conficiunt.

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* [Scriptorum Indici et Additamento has notulas adjunxerat PORSONUS.]

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[Notæ

[*Notæ ad* Euripidem *a Beckio male omissæ.*]

BACCH. 1330.

INTERCIDISSE orationem Agaves, quod suspicatus erat Tyrwhittus, certissime ostendit Apsines Rhetor qui eam duobus locis commemorat; sc. p. 723. Ed. Ald. παρὰ τῷ Εὐριπίδῃ τοῦ Πενθέως ἡ μήτηρ Ἀγαυὴ ἀπαλλαγεῖσα τῆς μανίας καὶ γνωρίσασα τὸν παῖδα διεσπαρμένον κατηγορεῖ μὲν ἑαυτῆς, ἔλεον δὲ κινεῖ. Iterumque, p. 724. τοῦτον τὸν τρόπον κεκίνηκεν Εὐριπίδης οἶκτον ἐπὶ τῷ Πενθεῖ κινῆσαι βουλόμενος. ἕκαστον γὰρ αὐτοῦ τῶν μελῶν ἡ μήτηρ ἐν ταῖς χερσὶ κρατοῦσα καθ' ἕκαστον αὐτῶν οἰκτίζεται. Habet et Lucianus in *Piscatore* versum quem hinc desumptum suspiceris: sc.

Λακιστὸν ἐν πέτραισιν εὑρέσθαι μόρον.

MUSGRAVIUS.

Hanc orationem integram habuisse videtur Pseudo-Gregorius, ex eaque sumsisse duo Christi Patientis tragœdiæ versus 1309, 1310.

Πῶς καί νιν ἡ δύστηνος εὐλαβουμένη
Πρὸς στέρνα θῶμαι; τίνα (δὲ) θρηνήσω τρόπον;

ION.

Ion. 1016.

Legendum, auctore Cl. Snapio Collegii Regalis apud Cantabrigienses olim Præposito:

Εἰς ἓν δὲ κραθέντ' αὐτὸν, ἢ χωρὶς, φορεῖς;

Cujus perelegantis sane emendationis notitiam Viro Eruditissimo Thomæ Morell S. T. P. debeo.

Musgravius.

[SUP-

[SUPPLEMENTUM AD SIMPLICII COMMENTARIUM] IN EPICTETI ENCHIRIDION.

—Ἀλλὰ καὶ Ξενοφῶν τοὺς μυρί-
53. ους ἐκείνους διέσωσε, *στρατηγὸς αἱρε-
θεὶς, διὰ τοιαύτης ὁδοῦ καὶ τοιούτων
ἐθνῶν, καὶ εἰς τὴν Ἑλλάδα παρακο-
μίσας αὐτούς. Καὶ δικαστὴς δὲ
οὗτος ἀδέκαστος ἔσται· καὶ πρεσ-
βευτὴς ἀξιόχρεως· καὶ φύλαξ τῶν
φυλαχῆς δεομένων πιστός. Πολλὰς
οὖν ἔχει χώρας ἐν τῇ τοιαύτῃ πόλει
ὁ τοιοῦτος. Ἐν μέντοι ταῖς μοχ-
θηραῖς πολιτείαις, τῶν μὲν κοινῶν
ἀφέξεται πραγμάτων, οὔτε ἀρέσκων
τοῖς κακῶς πολιτευομένοις, οὔτε αὐ-
τὸς ἐκείνοις ἀρεσκόμενος, οὔτε δυνά-
μενος τοῖς τῶν τοιούτων ἄρχουσιν
ὑπουργεῖν, καὶ φυλάττειν ἅμα τὸν
πιστὸν καὶ αἰδήμονα. διὸ, νουθετεῖν
πράγματα ἀδύνατα παραιτούμενος,
εἰ μὲν δυνατός ἐστιν, εἰς ἄλλην ▲
πολιτείαν μεταχωρήσει· ὡς αὐτὸς ὁ

1 Sed et Xenophon, dux creatus, illos decies mille ex tanto locorum intervallo, per tot gentes, salvos et incolumes in Græciam reduxit. Tum vero et judex incorruptus hic fuerit, et legatus idoneus, et custos fidelis eorum quæ custodia indigent. Multa igitur munera tali viro, tali in civitate, patebunt. At corruptis in civitatibus abstinebit ille publicis negotiis; quum nec placeat ipse pravis civibus, nec hi illi placeant, neque possit ille his, qui in prava civitate imperium tenent, ita ministrare, ut simul fidem verecundiamque servet. Itaque supersedens inanem in illis admonendis operam consumere, si fieri potest, in aliam rempublicam commigrabit; quemadmodum idem noster

3. καὶ delet Collatio Holsteniana. 9. ἕξει
13. κακοῖς 18. ἀνίατα 19. ▲ καλλίονα

Ἐπί-

Ἐπίκτητος, τῆς Δομετιανοῦ τυραννίδος καταγνοὺς, ἀπὸ τῆς Ῥώμης ἐξέστη πρὸς τὴν Νικόπολιν. εἰ δὲ ἀδύνατος, ὡς ὑπὸ τειχίον τι κρυβήσεται, τὸν κονιορτὸν ἐκκλίνων· ἑαυτοῦ τε καὶ τῶν ἄλλων, ὧν ἂν δύναιτο, τῆς συναγωγίας ἐπιμελόμενος· καὶ πανταχοῦ νύκτωρ καὶ μεθ' ἡμέραν σκοπῶν, ἐν συγγενείᾳ, καὶ φίλοις, καὶ πᾶσι τοῖς πολίταις, εἴ που τις παραπέσοι πράξις ἀγαθὴ, τῆς αὐτοῦ δεομένη συνεργείας. πολλαὶ δὲ κατ' αὐτὰς [τὰς τοιαύτας] εὑρίσκονται πολιτείας ἢ συμβουλῆς δεόμεναί τινος καὶ συνεργείας πιστῆς, ἢ συμπαθείας καὶ παραμυθίας, ἢ μέχρι τοῦ συγκινδυνεῦσαι· ὅτι καὶ τοῦτό ποτε τὸ καθῆκον ὑπαγορεύει. Κἂν μὲν κατὰ ῥοῦν αὐτῷ προχωρῇ τὰ πράγματα, τῷ Θεῷ χάριν ὁμολογεῖν, ὡς ἐν τρικυμίᾳ γαληνιῶντα. Εἰ δὲ διὰ τὸν ἀκήρυκτον πόλεμον τοῦ παρὰ φύσιν βίου πρὸς τὸν κατὰ φύσιν, καὶ τῶν μεθυόντων πρὸς τοὺς νήφοντας, καὶ δυσχερῆ προσπίπτῃ τινά· οἱ μὲν ἀποδειλιῶντες, καὶ τὴν ἔνστασιν διαλύ-

Epictetus, damnata Domitiani tyrannide, Româ Nicopolin migravit. Id si non potest, velut post murum aliquem se occultabit, pulverem evitans: suamque et aliórum, quoad potuerit, rectam institutionem curabit; et ubique noctu dieque observabit, apud suos consanguineos, apud cognatos, apud alios cives, si quod incidat negotium, quod suo adiumento indigeat. Incidunt autem etiam in huiusmodi rebus publicis multa talia, quæ aut consilio et adiumento fideli indigeant, aut commiseratione et consolatione, aut periculorum etiam participatione; nam et hoc interdum postulat officii ratio. Et quod si quidem ex voto succedunt ei negotia, Deo gratias habebit, ut qui medios inter æstuantes fluctus tranquillitate utatur. Quodsi vero propter implacabile bellum vitæ contra naturam institutæ cum vitâ secundum naturam, et hominum temulentorum adversus sobrios, incidant gravia nonnulla; tunc quidem, si qui periculi formidine deserunt institutum,

27. ἐπιμελούμενος 30. omittit που
32. καὶ κατὰ τὰς τοιαύτας 37. ὅταν
38. ὑπαγορεύῃ. 46. προσπίπτει 46. ὑποδειλιῶντες,

ὄντες, ἀξίους ἑαυτοὺς τῆς μοχθηρᾶς πολιτείας ἀποδεικνύντες, μάτην αὐτὴν ὑπεροῤῥῶντες ἐλέγχονται· οἱ δὲ ὡς γυμνασίῳ χῤῥώμενοι, καὶ τοῖς σκληροτέροις συγγυμνασταῖς προθυμότερον συμπλεκόμενοι, ὡς καὶ τῷ γυμνασιάῤχῃ χάριν ὑπὲρ τούτου ὁμολογεῖν, οὗτοι ὡς ἐν Ὀλυμπίοις στεφανωθήσονται, οὐ θαλλῷ κοτίνου, ἀλλ' εὐζωΐας καὶ ἀληθείας πληρώματι. ΚΑΛΟ'Ν δὲ καὶ ἐν ταῖς τοιαύταις πολιτείαις, ἐν αἷς πολλοὶ φθονοῦσι τῷ κατὰ φύσιν βουλομένῳ ζῆν, μέτριον παρέχειν ἑαυτόν· καὶ τὸ ἔλαττον ἐν τιμῇ μὲν μάλιστα, καὶ ἐν τοῖς ἄλλοις δὲ τοῖς ἐκτὸς, ἀγαπῶντα· ὅπως ἂν ὁ φθόνος κατὰ τὸ δυνατὸν μετριάζοιτο. καίτοι οὐκ ἀγνοῶ, ὅτι καὶ μετριοφροσύνη πολλάκις φθόνον δριμὺν ἐπεσπάσατο. καλὸν δὲ καὶ τὰ πρὸς τοὺς δυνάστας προσκρούματα, καὶ τὰς ἀπειροκάλους παῤῥησίας, ἐν τοῖς τοιούτοις καιροῖς φυλάττεσθαι πόῤῥωθεν· ἵνα, κἂν συμβαίνῃ τι δυσχερὲς, μὴ τὴν αἰτίαν ὁ ἐπιεικὴς

ostendunt illi dignos se esse pravâ republicâ, et vanum fuisse, quem præ se tulerant, illius contemtum: qui vero gravioribus casibus pro exercitatione utuntur, ut cum illis, tamquam in gymnasio cum ferocioribus adversariis, alacriori animo congrediantur, atque etiam moderatori certaminis gratias eo nomine habeant; hi velut in Olympicis certaminibus coronabuntur, non oleagineo serto, sed rectæ beatæque vitæ et veritatis complemento. Conveniet vero etiam in talibus rebuspublicis, in quibus multi invident ei qui secundum naturam vivere studet, moderate te gerere; et in honore quidem maxime, sed et in omnibus rebus externis, parvo esse contentum; quo invidia etiam, quatenus fieri possit, temperetur. Quamquam non ignoro, moderationem etiam interdum acerrimam sibi invidiam contraxisse. Oportebit porro in huiusmodi temporibus offensiones potentum, et rusticam in dicendo libertatem, etiam atque etiam cavere; ne, si quid incidat grave, id merito accidisse viro bono

49. ἀποδεικνύουσι καὶ 54. γυμνασιάῤχῳ χ. ὑ. τούτων
62. τὸ om. 67. δριμὺν ἐπεσπάσατο φθόνον
69. προσκρούματα πρὸς τοὺς δυνάστας,

ἔχῃ,

ἔχῃ, ὡς ἠρεμοῦντα θηρία παρερεθίσας, ἀλλ' αὐτῶν ἢ τῶν θηρίων τὸ μανιῶδές τε καὶ ἀλόγιστον. δῆλον δὲ, ὅτι πραΰνειν αὐτὰ χρὴ, μήτε ταπεινούμενον, μήτε τὴν ἐλευθερίαν ἑαυτοῦ προδιδόντα, μήτε τοῖς κόλαξιν ἑαυτὸν συντάττοντα, μήτε ἐν λόγῳ τινι, μήτε ἐν ἔργῳ· ὁ γὰρ ὁτιοῦν τούτων παθὼν, ἀπώλεσε τὴν ἔνστασιν*, καὶ τῶν Ὀλυμπίων ἐξεκηρύχθη.

p. 153.

videatur, qui bellua, cum quiescerent, irritasset; sed ut id omne nonnisi ab ipsarum belluarum rabie et furore proficiscatur. Illud autem intelligitur, non oportere easdem belluas mitigari humiliter te gerendo, aut tuam ipsius libertatem prodendo, aut adulatorum gregi te adiungendo, sive verbis, sive factis. Qui enim horum aliquid, quodcumque fuerit, admittit; is perdidit institutum suum, et indignum se reddidit qui in certatorum Olympicorum numero censeatur.

75. ἢ om. 76. ἀλόγιστόν τε καὶ μανιῶδες. 79. ᴬ τὴν

NOTÆ IN EPICTETUM.

Huic exemplari* Simpliciani Commentarii insertum est supplementum stellis inclusum et στιχηδὸν numeratum, quo lacunam p. 153 † ex MS. Parisino Bibliothecæ olim Regiæ 1959 explevit *Schweighæuser* in sua editione Argent. 1800. Idem supplementum cum ex aliis et melioribus libris postea inter collationes ab *Hieronymo Mæo* et *Luca Holstenio* factas inventum sit (vide catalogum Codicum Dorvillianorum, nunc Bodleianorum, p. 52, 53.), visum est eas collationum istarum varias lectiones in margine adnotare, quæ

* [In Bibliotheca *Institutionis Litterariæ* apud Londinienses adservatur.]

† [Edit. *D. Heinsii*; L. Bat. CIↃIↃCXL.]

tuto

tuto in textum inferri posse videantur. Addita sunt etiam, quæ in fine Cebetis Tabulæ plerisque editionibus derant*. Etiam in *Simplicio* triginta et septem voces, quæ in omnibus editionibus, ne *Schweighæuseriana* quidem excepta, defecerant, Collatio *Holsteniana* suppeditavit, p. 51. Restat, ut codicis lectiones, quas mutavimus, breviter indicemus.

2. τοσαύτης ὁδοῦ καὶ τοσούτων ἐθνῶν mavult Schweighæuser.

19. αὐτὸς ὁ Ἐπ. pro ὁ αὐτὸς Ἐπ. est conjectura Schw.

21. ἐξέστι MS. Correxit Schw.

32. τὰς τοιαύτας omittit MS. addidit Schw. πολιτεῖαι MS.

42. τοῦ κατὰ φύσιν βίου πρὸς τὸν παρὰ φύσιν MS. et Collatio Holsten. Præpositiones κατὰ et παρὰ transposuit Schw.

51. l. penult. Supple ex Collatione *Holsteniana*; τὰ παρὰ φύσιν πρῶτον ἐκκλίνειν, καὶ οὕτως τῶν κατὰ φύσιν ὀρέγεσθαι. διὰ καλῶς ἐπὶ τοῦ παρόντος ἀνελεῖν τὴν ὄρεξιν τῷ τοιούτῳ παρακελεύεται, ἕως ἂν διὰ τῆς τῶν παρὰ φύσιν ἐκκλίσεως καθαρθεὶς ἐπιτήδειος γένηται πρὸς τὴν τῆς εὐαγωγίας.

56. θαλῷ MS. et 72. συμβαίη. (συμβαίνει et θαλλῷ Coll. Holst.)

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* [Utrum alteram *e* fortuito an dedita opera prætermiserit Porsonus, nescio; hæc vero crasis, satis certo scio, non semel in MSS. pervetustis comparet; Æn. VII. 262. Derit in Codice Mediceo a manu prima scriptam legimus; conf. Geo. II. 233. Hor. Serm. I. ix. 56; et Virum utrisque litteris tum sacris, tum profanis præstantem, *Edvardum Maltby*, voces *deesse*, *deeram*, etc. apud probatos auctores esse disyllabas ἐν παρέργῳ monuit Porsonus. In hujus scriniis maxima minima persequenti, ne nostram diligentiam desideret lector, hoc idcirco, pusillum quidem et leve, non incuriose mihi prætereundum esse censui.]

Cum

Cum e plerisque MSS. folium excidisset, et in editis omnibus legeretur, ἀλλὰ καὶ Ξενοφῶν τοὺς μυρίους ἐκείνους διέσωσε, καὶ τῶν Ὀλυμπίων ἐξεκήρυχθη, conjecit Wolfius, καὶ ἐν Ὀλυμπίοις ἀνεκηρύχθη, et ita vertit, *Quin et Xenophon, decem illis Græcorum millibus conservatis, Olympico præconio est ornatus.* Unde vero hanc historiam rescivit Wolfius? Wolfii tamen conjecturam secutus est Dacerius in Gallica versione. Quin et nuper in appendice ad Gallicam suam Herodoti versionem Vol. VII. p. 680. hæc habet Larcherus: "Olympiade XCVI. 1. Xénophon proclamé aux jeux Olympiques pour avoir sauvé les dix-mille. *Simplicius in Epictetum, pag.* 153." *Istam lacunam*, ait Schweighæuser, p. 350. *ex optimo codice nostro Pa. qui continuo tenore ea omnia, quæ hic adposuimus, persequitur, explere nobis contigit: quod et nobis eo jucundius accidit, et lectoribus hujus libelli eo gratius futurum confido, quod cum per se pulcerrimum est argumentum hoc ipso loco a Simplicio tractatum, tum vero miro quodam respectu ad tempora simillima eis, quæ haud ita pridem ipsam nostram rempublicam oppressam tenuerant, memorabile.*

Sed, dum chartæ aliquid superest, duo vel tria alia Simplicii loca breviter illustremus.

P. 223. Tragici cujusdam versus, Τολμῶ κατειπεῖν, μήποτ' οὐκ εἰσὶν θεοί. Κακοὶ γὰρ εὐτυχοῦντες ἐκπλήττουσί με, propter impietatem, credo, Euripidi tribuit Barnesius. Sed scribendi color longe ab Euripideo distat. Legendum vero, ἐκπλήττουσι, non ἐκπλήττουσι. Hi tamen, si minus Euripidei, sunt certe versus. Idem enim alibi Barnesius dupliciter peccavit; cum proverbium, a Simplicio p. 267. usurpatum, διὸ καλῶς εἴρηται, ὅτι ἡ χωρὶς λόγων τράπεζα, φάτνης οὐδὲν διαφέρει, primo senarium, deinde

deinde Euripideum, facit. Et senarium quidem fecit, sed Comicum vocat Salmasius de Usuris, p. 353. Similem Barnesii errorem, utcunque a re præsenti alienum, non injucundum erit notare. Inter fragmenta Euripidei Alexandri citat et hoc e Galeni Vitæ scriptore: *δεῖ δὲ οὐ ταῖς φήμαις τῶν ὀνομάτων ἐξελέγχεσθαι τοὺς τρόπους.* Hunc scriptorem se invenire non posse queritur Musgravius. Is est Renatus Charterius, qui splendidam Hippocratis et Galeni editionem procuravit. Locum scilicet hunc, e Caii oratione pro Lucilla apud Stobæum LXVII. p. 424, 27. depromtum, Charterius ad Euripidis Alexandrum retulit, quod ejus fabulæ versus a Stobæo jam antea laudatus esset, *Ἐκ τῶν ὁμοίων οἱ κακοὶ γαμοῦσ' ἀεί**.

P. 269. *οὐδὲ γὰρ πρὸς Θεωρίωνας καὶ Παξάμονας ἡμᾶς ἡ φύσις ᾠκείωσε, καὶ τὴν μαγειρικὴν κακοτεχνίαν, ἀλλὰ πρὸς τροφὴν τὸ ἀπορρέον ἀνυφαίνουσαν.* Multum molestiæ doctissimo Schweighæusero facessiverunt isti Theoriones et Paxamones; et in his quidem verum quasi per transennam vidit; in illis prorsus a scopo aberravit†. Lege *Θεαρίωνας καὶ Παξάμους* ‡. *Paxamus*, ut recte conjicit vir doctus, est *Ὀψαρτυτικῶν* et aliorum librorum scriptor idem, qui ab Athenæo, Geoponicis et Suida laudatur. *Thearion* pistor fuit Socratis et Aristophanis tempore celeberrimus, a Platone in Gorgia memoratus, a Themistio et sæpius ab Aristide. Athenæus III. p. 112. tum Platonis, tum Aristophanis et Antiphanis loca protulit. Anti-

* Advers. pp. 277, 8.

† Et sic correxit Holstenius cum relatione ad Athenæum.

‡ Advers. p. 66.

phanis versus, cum nondum a criticis persanati sint, emendatos apponam : * * * πῶς γὰρ ἄν τις εὐγενὴς γεγὼς Δύναιτ' ἂν ἐξελθεῖν ποτ' ἐκ τῆσδε στέγης ; Ὁρῶν μὲν ἄρτους λευκοσωμάτους, ἱπνὸν Καταμπέχοντας ἐν πυκναῖς διεξόδοις· Ὁρῶν δὲ μορφὴν κριβάνοις ἠλλαγμένους. Μίμημα χειρὸς Ἀττικῆς, οὗς δημόταις Θεαρίων ἔδειξεν.

CEBETIS

CEBETIS TABULA.

Reliqua Græce quæ reperiuntur.

. . . . . Ἀγνοοῦσι γὰρ, ὅτι οὐ γίνεται ἐκ κακῶν ἀγαθόν. πλοῦτον δέ ἐστι πολλοὺς κτησαμένους ἰδεῖν ἐκ κακῶν καὶ αἰσχρῶν ἔργων, οἷον λέγω ἐκ τοῦ προδιδόναι, καὶ λῃΐζεσθαι, καὶ ἀνδροφονεῖν, καὶ συκοφαντεῖν, καὶ ἀποστερεῖν, καὶ ἐξ ἄλλων πολλῶν καὶ μοχθηρῶν:

Ἔστι ταῦτα:

Εἰ τοίνυν γίνεται ἐκ κακοῦ ἀγαθὸν μηθὲν, ὥσπερ εἰκός· πλοῦτος δὲ γίνεται ἐκ κακῶν ἔργων· ἀνάγκη μὴ εἶναι ἀγαθὸν τὸν πλοῦτον:

Συμβαίνει οὕτως ἐκ τούτου τοῦ λόγου:

Ἀλλ' οὐδὲ τὸ φρονεῖν γε οὐδὲ δικαιοπραγεῖν οὐκ ἔστι κτήσασθαι ἐκ κακῶν ἔργων· ὡσαύτως δὲ οὐδὲ τὸ ἀδικεῖν καὶ ἀφρονεῖν, ἐκ καλῶν ἔργων· οὐδὲ ὑπάρχειν ἅμα τῷ αὐτῷ δύνανται. πλοῦτον δὲ, καὶ δόξαν, καὶ τὸ νικᾶν, καὶ τὰ λοιπὰ

Ex Versione Ludovici Odaxii Patavini.

. . . . . Illud enim ignorant, bonum ex malo fieri nequaquam. Multos autem videre licet in divitiarum possessionem ex pessimis ac turpissimis facinoribus devenisse, veluti proditionibus, deprædationibus, homicidiis, calumniis, rapinis, aliisque compluribus et pravis operibus.

Ita res est.

Si igitur, ut par est, ex malo bonum nullum provenit; divitiæ vero ex malis facinoribus proveniunt; divitias nequaquam bonum esse necesse est.

Sic ex isto sermone contingit.

Cæterum, ne Sapientia quidem et Iustitia ex malis operibus acquiri potest: neque itidem iniustitia et insipientia ex bonis. Siquidem ipsa eadem simul consistere non possunt. Divitias vero et gloriam et victorias, et reliqua id genus,

ὅσα

ὅσα τούτοις παραπλήσια, οὐδὲν κωλύει ὑπάρχειν τινὶ ἅμα μετὰ κακίας πολλῆς. ὥστε οὐκ ἂν ἢ ταῦτα ἀγαθὰ, οὔτε κακά· ἀλλὰ τὸ φρονεῖν μόνον ἀγαθὸν, τὸ δὲ ἀφρονεῖν κακόν:

multa cum pravitate cuiquam contingere nihil prohibet. Quapropter hæc neque bona neque mala censeantur. Cæterum Sapientia duntaxat bonum: Insipientia vero malum.

Ἱκανῶς μοι δοκεῖς λέγειν, ἔφην.

Recte, inquam, et sufficienter mihi dicere videris.

ΤΕΛΟΣ.

NOTÆ IN CEBETIS TABULAM.

Quomodo in gratiam eorum, qui Heinsianam Simplicii editionem possident, ea quæ deerant, recudenda curavimus, idem quoque in Cebetis Tabulæ e melioribus editionibus fine explendo faciendum duximus. Restat, ut duo vel tria ex præcipuis loca indicemus, ubi ex MSS. Parisiensibus, unde hoc supplementum provenit, vel ex aliis melior lectio restitui possit.

P. 3. l. 12, 13. Lege cum omnibus MSS. et plurimis edd. τίνες καί ποτ' ἦσαν. De isto usu particulæ καὶ vide Phœniss. 1373.

7. 19. πικροὶ MSS. et edd.

11. 23. ἤθει MSS. et edd. meliores.

15. 3. τούτους duo optimi MSS.

19. 6. Ex duobus optimis codicibus καὶ αὖθις ἐκποιήσει διαλέγεσθαι legendum cum Gronovio et Johnsono.

21. 21. Post σκοτεινὸν ex conjectura addidit Sch. Καὶ μάλα.

23.

23. 15, et seqq. In MS. Parisini scriptura repræsentanda erravit Gronovius et solœce edidit Schweighæuser ἂν μὴ ἡ Μετάνοια αὐτῷ ἀπὸ τύχης ἔσεται συναντήσασα. Verum idem Sch. in Addendis monuit MS. Par. sic habere: αὐτῷ ἀπὸ τύχῃ ἐκ προαιρέσεως συναντήσασα. Unde ipse legit ἐπιτύχῃ ἐκ π. σ. Verum perspicue legendum, ἂν μὴ ἡ Μετάνοια αὐτῷ τύχῃ ἐκ προαιρέσεως συναντήσασα et delendum ἀπὸ, utpote ex altera præpositione ortum. Nempe ita scriptum erat; ἂν μὴ ἡ μετάνοια αὐτῷ ἀπὸ
τύχῃ ἐκ προαιρέσεως συναντήσασα, alter scriba lectionem superscriptam bona fide in verborum ordinem recepit. Sæpissime confunduntur cognatæ præpositiones, ut εἰς et πρὸς, ἀπὸ et ἐκ. Aristoph. Nub. 1299. Οὐκ ἀποδιώξει σαυτὸν ἐκ τῆς οἰκίας. Sic edd. et MS. quem *suum* Brunckius vocat. At codex Dorvillianus, quem ad Plutum contulit Hemsterhusius, ἀπὸ pro ἐκ habet. Utrumque codicem hoc ipso tempore ante oculos et in manibus habeo.

27. 9. Tres optimi MSS. Περιπατικοὶ, ut lege et verte, *Philosophi discursivi.*

29. 1. τὰς τούτων καθαρτικὰς δυνάμεις MS. Par. recte.

33. 25. καὶ καλλωπισμὸν edidit Schw. ex MSS.

37. 18. αἱ pro ὡς est Typographi error.

41. 21. Post Ὀδυρμὸν addidit Schw. ex MS. Meibomii, καὶ τὴν Ὑπερηφάνειαν.

49. 1. οἱ μὲν ἀπεγνωσμένοι omittit ed. Paris. 1557. et pro iis recte substituit MS. Meibom. λύπης καὶ ταραχῆς, post quæ frustra μεστοὶ intrusit Schw. ut ipse postea in Notis ad Athenæum agnovit.

53. pen. τὰς παρ' αὐτῆς e MS. Meib. edidit Schw. et deinde ἀηττήτους e Wolfii conjectura.

59.

59. 27. Post ἄνδρας addit Οὐδὲν, ex Meibom. MS. Schw.

61. 24. Lege cum aliis edd. ἔφη. Deinde lege ὅτε, nam ὅταν ἐστὶν, quicquid dicat Schweighæuser, solœcum est; ut et ἐπίστανται pro ἐπίστωνται p. 69. 14.

63. 1. Videtur legendum; ὅτι οἱ μὲν ἐν τῷ πρώτῳ περιβόλῳ, εἰ μηδὲν ἄλλο, τοῦτο προέχουσιν, ὅτι οὐ προσποιοῦνταί γε ἐπίστασθαι ἃ οὐκ οἴδασιν. οἱ δὲ ἐν τῷ δευτέρῳ περιβόλῳ, ἃ καὶ προσποιοῦνταί γε ἐπίστασθαι, οὐκ οἴδασιν.

ib. 18. ἐὰν μὴ οὕτω ποιῆτε καὶ ἐνδιατρίβητε ex edd. et MSS. revocavit Schw. et mox 65, 13. τὸ ζῆν post ἐκείνῳ.

65. ult. Lege ex MS. Paris. cum Gronovio et aliis, τὸ κακῶς τοίνυν ζῆν κακόν ἐστι· τὸ δὲ ζῆν οὐ κακόν ἐστιν. Deinde pro δὴ lege ἂν. Quod ne tironibus mirum accidat, sciant has particulas in MSS. facillime et sæpissime confundi. Nempe si scriba properans Λ pro Λ in ΛΝ legit, consequens est ut errare pergat, et pro Ν legat Η. Ran. 547. Οὐ γὰρ δὴ γελοῖον ἦν, et metrum et sensus postulat ἂν quod ex MSS. Brunckius restituit.

69. pen. τιμῶνταί τε ex MSS. Schw. Mox post μόνων addidit Idem εἶναι τὸ ex edd. et MSS. optimis.

SUPPLE-

SUPPLEMENTUM AD INSCRIPTIONEM ROSETANAM DILACERATAM ET MANCAM.

CONJECTURÆ, quibus lapidis Ægyptiaci, litteris Græcis quadrata forma incisi, lacunas explere conabatur R. P.; characteres vulgari typo excusæ pro supplendis sunto.

26 ..... ΡΕΡΜ
27 ..... ΡΗΜΩΣ
28 ..... ΝΑΙΑΤΤΩΙΤΑ
29 ..... ΤΩΣΔΕΚ
30 ..... ΚΑΕΙΜΜ
31 ..... ΡΕ

ΕΝ 28
ΟΘΟΝΙ 29
ΟΙΩΣΔΕ 30
ΝΤΩΝΕΙΣ 31
ΙΚΟΜΕΝΩΝ 32
ΕΙΚΑΙΑΡΓΤΡΙ 33
ΟΥΣΙΝΕΙΣΤΟ 34
ΛΟΑΠΑΝΤΑ 35
ΛΤΙΜΙΑΤΕΛΕΙΝ 36
ΡΓΕΤΩΝΚΑΙΤΑ 37
ΦΛΝΕΣΤΑΤΩΙΤΟΠΩΙ 38
ΝΑΤΟΝΕΠΙΧΩΡΙΟΝ 39
ΕΝΔΕΕΟΡΤΑΙΣΚΑΙΠΑ 40
ΧΡΤΣΟΤΝΕΝΕΚΑΣΤΩΙΤΩΝ 41
ΕΥΧΑΡΙΣΤΟΤΝΑΟΝΣΤΝΕ 42
ΙΣΚΑΘΑΠΕΡΚΑΙΕΠΙΠΑΣΩΝ 43
ΜΦΕΙΑΠΙΕΙΟΝΟΠΩΣΣΤΝ 44
ΧΡΥΣΑΕΝΟΙΣΓΕΓΡΑΨΕΤΑΙΔΙΟ 45
ΚΑΙΤΗΝ (λείπει ὁ μὲν καὶ ἡ ἡμίεα) 46
ΡΤΗΝΚΑΙΠΑΝΗΓΤΡΙΝΕΝΤΟΙΣΚΑΤΑΛΑΙ 47
ΟΟΕΣΕΙΣΔΙΔΟΝΑΙΤΟΙΣΙΕΡΕΤΣΙΝΤΟΙΣΠΑ 48
ΝΙΑΤΤΟΝΚΑΤΑΤΗΝΤΕΑΝΩΚΑΙΤΗΝΚΑΤΩ 49
ΕΥΕΙΝΔΕΤΟΤΣΙΕΡΕΙΣΤΟΤΤΕΑΙΩΝΟΒΙΟΤ 50
ΥΣΔΕΙΓΜΑΤΙΣΜΟΤΣΤΟΤΣΑΝΗΚΟΝΤΑΣΕΙΣΤΗΝ 51
ΛΟΥΝΤΑΣΤΑΠΡΟΣΗΚΟΝΤΑΝΟΜΙΜΑΕΝΤΑΙΣΕΟΡΤΑΙΣ 52
ΕΣΤΙΝΤΟΔΕΨΗΦΙΣΜΑΤΟΤΤΟΑΝΑΓΡΑΨΑΙΕΙΣΣΤΗΛΗΝΜΕΑ 53
ΩΝΘΕΩΝΙΕΡΩΙ 54

In lapide ΒΑΣΙΛΕΙΩΝ
44 ..... ΒΑΣΙΛΕΙΟΝ

In lapide ΓΑΣΙΝ
47 ..... ΠΑΣΙΝ

53 ..... ΤΑ
54 ..... ΑΝΟΣΣ

ADDENDA *ad Appendicem in Toupium* SUIDÆ KUSTERIANI *emendatorem.*

Ad Partem primam.

[P. 436. l. 11. ARISTOPHANIS locus sic distinguendus,

Καὶ διαστίλβονθ' ὁρῶμεν
Ὥσπερ ἐν καίνῳ λυχνούχῳ
Πάντα τῆς ἐξωμίδος.

R. B. in Epist. ad T. H. quam D. R. laudationi suæ hujus Belgii *Varronis* subjecit, p. 103=306. Burney.] Conf. Advers. p. 284.

Toup. p. 64. l. penult. Lege, Ὅδ' ἔστ' ἐφ' οὗ ποτ' ἦν ὁ πυρὸς ἄξιος. This is the man in whose .....* corn was so cheap.

[P. 439. l. 10. ΣΟΦΟΣ quoque MS. Harl.

P. 440. l. 7. Conf. R. P. p. 450. l. 20. et ad Orest. 1623.

Ibid. l. 21. ἀφαγνίσαι vide p. 236. (i. e. v. 545.) R. B. "*Andreas Downes*, qui Græcas in Cantabrigia literas jamdiu summa cum dignitate docet, e cathedra legendum hic monuit ἀφαγνίσαι, non ἀφανίσαι, metri id ratione postulante." *E mar-*

* [Anglice suppleas, Mayoralty, 1813.]

gine

gine exemplaris Soph. ed. H. St. quem confer ad l. p. 36.

P. 443. l. 18. Ant. 645. φιτύει p. 71. (i. e. Aj. 1296.) φιτύσας R. B.]

Toup. p. 96. l. 14. πορνείοισιν ἃς, quomodo conjecerat Toupius, dant ambo Schw. MSS. μάλ' ex versu superiore in hunc defluxit. P.P.D.

P. 444. l. 12.—" but what Baudius said of Erasmus seems applicable to him: *magis habuit quod fugeret, quam quod sequeretur.*" Cent. ii. Epist. 27. p. 198. ed. Hack. L. Bat. 1650. borrowed from Cicero ad Att. VIII. 7. quoted by Domitius Marsius apud Quinctilian. VI. 3. 108. Macrob. Saturn. II. 3. Ego vero quem fugiam habeo, quem sequar non habeo. *E pagina pura vol. IX. p.* 146. *Opp. S. Johnson*, in Bibliotheca Institutionis litterariæ apud Londinienses.

[Toup. p. 166. l. ult. Conjectura ad Aristoph. Thesm. 170., quam denuo inculcavit P. II. p. 611., Porsonum non valde repugnantem habuit, præsertim propter Hor. Carm. III. vi. 22. Motus doceri gaudet

gaudet Ionicos Matura virgo et *frangitur artubus:* hanc enim lectionem maluit Aristarchus alter Cantabrigiensis. Bentleius autem ad l., "*frangitur artus*, non *artubus*, oportuit;" at, Vir præstantissime, discesseris facile sententia, si meminisses Virg. Geo. III. 84. micat auribus,—et ad Manil. V. 152. pro *ficti* ipse reposuisti, FRACTIque placent in mollia gressus.]

Ad Partem secundam.

[P. 449. l. 11. εἰς τὸ φῶς R. P. ad l.

P. 457. l. 24, 5. Il. T. 302. Soph. Œd. Tyr. 1296.

P. 460. l. ult. Heathius etiam ad Eur. p. 172. ἄμικτον interceperat.]

P. 462. l. 16. οὐκέτ' ἐστ', ἐπεὶ Δῖνος—R. P. Advers. p. 225.

Ad Partem tertiam.

[P. 472. l. 9. Equit. 674. 1255. τῇ 'γορᾷ R. B.

P. 474. l. 12. Zenobius 475, l. 8, 9. Barrovius in Prælect. ad Euclid. p. 297.

P. 476. l. 19. Vide omnino Advers. p. 245.]

Toup.

Toup. P. 346. l. ult. *Toupii* conjecturam magnopere confirmat MS. A. *οσο μου* (sic) P.P.D. Tyrwhitti autem emendatio PORSONO maxime arrisit.

Ad Epistolam criticam.

[P. 484. l. 5. Vide R. P. ad Med. p. 19= 21. l. 20.

P. 485. l. 12. Lege *Ὡς ἅπαντ' ἄρ' ἐστι τόλμης ἔργα*—R. B.

Ibid. l. 20. *Ἑόρακας* R. P. ad Ph. 1367.

P. 486. l. 13. *ταῦτα, κἂν ἑκατὸν ἔτη βιῷς ἔτι* R. P. apud R. Walpole ad Com. Gr. Fragm. p. 37.]

Ad Curas novissimas.

[P. 496. l. 8. Rectissime *ἡμεῖς* agnoscit Scholiastes; *θυσίαις* publice, *προσόδοις* privatim, *ἰδίᾳ*. R. B.]

Ibid. l. 14. *γαλαθηνοῦ μυὸς*—recte MS. A. apud Schweighæuser.

[P. 497. l. 11. Lege *Ἀλλ', ὦ μέλ', ὑπὸ Διόσγ' ἀ.* vel, *ὑπὸ τοῦ Διὸς ἀ.* R. B.]

Toup. p. 151. Immo vocabula ENIXO CIVITATIVM, vel CIVIUM STVDIO—jampridem

pridem typis exhibenda curaverat *Giovenazzius*. *Enixo* et *studio* subdubitanter proposuit Vir eruditissimus; ad *Civitium* quod attinet, Editores acerrimi, alter ambove, nulli dubitabant, "*quin ad hunc plane modum antiquitus scriptum legeretur.*" Cicero, judice Charisio, p. 111., rationis memor *parentium* sæpe dicit. Sallustius *Jugurtha* lxxiv. 1. ed. Cortii, neque-quisquam *hominium* satis placebat—e membranis protulit, et in Pandecte Digestorum *civitatium*, *hæreditatium* subinde occurrere testatur *Scaliger* App. ad Virg. 357, 8=96.]

Operæ pretium est paulisper immorari, ut emendationes palmarias, a duobus criticis recte indagandi vi erutas, amice conspirantes suspiciamus. Nimirum Viri primores signiferique enixe secum cogitando, et de textus veritate singulari solertia argumentando crebro eandem rem inscientes ipsi, ut aiunt, acu tetigerunt; etenim quid investigent, et qua via insistant, pedetentim quasi et sedato nisu adcurant, et rectam nacti, pro se quisque, ὥσπερ δεινὸς ἀκοντιστής, scopum petunt, et ad eum certa sagitta pertingunt. Omnibus innotescit TYRWHITTUM,

TUM, qui litteras honesta quadam et ingenuo homine digna voluptate excoluit, et TE, sancta anima, ἄδολον γνησίαν τε φύσιν habentem, quinquies* utrumque in eadem cogitandi vestigia incurrisse. Verumenimvero vulnera scriptis impressa acutissime tam videbant quam explicabant; et sanas lectiones, non eas nudas et sine ullis adminiculis expositas, sed inconcussa firmitate munitas subjiciebant, ut suo nomismate, ὡς μόνοις ὀρθῶς κοπεῖσι, καὶ κεκωδωνισμένοις, statim agnoscerentur.

ADDENDA *ad Comicorum Græcorum Fragmenta, cura R. Walpole.*

P. 7. *Plato*, 16. ὥσπερ πράγματος. [P.P.D.]

P. 34. Bentleii emendationem sæpe laudare solebat R. P. [P.P.D.]

P. 46. i. e. Philemon Stobæi XXX. p. 133. Grot. Transponenti mihi tres versus 6, 7, 8. ἀλλὰ χρήματ' ἔστιν—ἐς τὴν αὔριον, post οὐκ ἔχει σωτηρίαν v. 12. pene assentiebatur Porsonus. [P.P.D.]

* Conf. T. T. et R. P. ad P. I. 38. l. 11. ii. 312. iii. 107. l. 21. et 298. iv. 528.

ADDENDA

ADDENDA AD PRÆFATIONEM IN EURIPIDEM ET SUPPLEMENTUM.

[IV. l. 6.=IV. 8. Inter quos *Wintertonus* ad Hesiodi Opp. l. 293. Actum quoque egerat R. P. in notis ad Xenoph. Anab., Appendice ad Toup., Epp. ad Travis., et censuris hoc fasciculo repertis.]

V. l. 4.=V. 7. Bacch. 765, 6. κρήναις τ' ἐκ' αὐταῖς—Αἵματος ἔνιψαν στάγονα, καὶ παρηΐδων Γλώσσῃ δράκοντες ἐξεφαίδρυνον χρόα. Claudianus in Rufin. I. 95. linguisque trisculcis Mollia lambentes finxerunt ora cerastæ. [P.P.D.]

[1082. Transpositione leni repone, Αἰθὴρ δ' ἐσίγα,]

1132. Quam emendationem bene inchoatam reliquerat Parisinus Professor ad Soph. Ph. 374., tacite perfecit R. P. ad Hec. 1050=1042.

Ibid. not. l. 3.=VI. senarii sede P. VII. l. 26. "283." recte, posito duos esse versus 270.

P. vi. l. 5. Eur. Electr. 882. Lege, Δέξαι κόμης σῆς τόδ' ἀνάδημα βοστρύχων. [P.P.D.]

VIII. l. 24=IX. 10. Post κρεωνομία. insere ex Addend. ad PR. "In Æschylo Pers. 463. κρεοκοποῦσι recte dat Scholiastes."

[P. X. n. l. antepenult. corrige, οὗτος XX. l. 2. ὅπλα edd.] XIX. l. 12.=XX. l. 17. communes l. 24.=XXI. l. 3. Hippol. 602. XXI. l. 8. =XXII. l. 16. et quinta sede [XXIV. l. 25. Herc. XXVI. l. 20. Λιπὼν,] XXVII. 17. νεκρόν; in corrigendis et in ed. 2. Supplementi. [XXXIV. l. 18. κακά. XXXIX. l. 16. εὐπήχεις XLI. l. 14. τὸ σὸν.] XL. l. 6.= XLIII. l. 21. dele punctum post δὲ [lii. l. antepenult. ὑμᾶς]

xi. l. penult. ἄμμορον τρίψειν βίον PORSONO non displicuit.

xiii. l. 2, 3. When I said that transposition was a very safe remedy, I did not mean that people might transpose as they liked. R. P. to Dalzel, Mus. Crit. iii. 334.

XVI. *Ex supplemento seorsum edito lege*, l. 3. Nunc vero, 5. judicarint, 6. exeat, 8. fallam, 9, 10. *delenda* [nihil autem prorsus delevi—], 12. curavi, 20. anapæsticorum. [XVII. l. 23. et apud eundem I. 23. D.]

XIX. 12, 13. "Aristophanis" [Lys. 507.] "versus

" versus mendosus est." Lege, καὶ χρόνον ἠνεσχόμεθ' ὑμῶν [Soph. Ph. 411. corrige, ἠνέσχετ' ἄν.]

[P. XIX. l. 5.=XX. l. 10. " De Metro Iambico apud Lyricos, Iambographos, Hipponactemque, et illius imitatores, plura ad explendam omnem omnium expectationem, Editio, quam parat (R. P.), nova suppeditabit." C. Burneius Lectori, lxxx.

P. XXIII. l. 13. Vide ad Orest. 1338. Ælian. H. N. VII. xxxix. Ὁ δὲ Εὐριπίδης ἐν τῇ Ἰφιγενείᾳ·

Ἔλαφον δ' Ἀχαιῶν χερσὶν ἐνθήσω φίλαις
Κεροῦσσαν, ἣν σφάζοντες αὐχήσουσι σὴν
Σφάζειν θυγατέρα.

" Cum enim Ælianus" [hos] tres versus ex Iph. A. citaverit, qui in dramate nostro, prout nunc habetur, non comparent; cumque hi tres versus Dianæ totam tragœdiæ constitutionem exponenti aptissime congruant; quis dubitet totam eam scenam abusque versu 1541 spuriam esse, et a recentiori quodam, nescio quando, certe post Æliani tempora suppositam?" Aliis et æque validis tormentis totam istam scenam impugnaverit, et veritatem

ritatem ex dramatis personis, ut vocant, vel invitis expresserit PORSONUS, nisi consilium sua mors peremisset.

xxiv. 17, 18. Lege, Τιμᾷ σφε Φοῖβος, ἀστραπαί τε Πύθιαι. Τιμᾷ τιν', ὧν γε μήποτ' ὤφελ' εἰσιδεῖν. [P.P.D.]

—— l. ult. Aj. 1008. [ἦπου γε Τελαμὼν, R. B. Conf. App. ad Toup. in Suid. p. 447.]

xxviii. l. ult. κἀπεμορξάμην Scaliger. Lege, κἀπεμορξάμην ἀπὸ τοῦ μόργνυμι. alioqui deesset hic incrementum aoristi. Hesychius, ἀπεμορξάμην, ἐδάκρυσα ex hoc loco. R. B.

xxx. l. 26. " Soph. Aj. 969. Πῶς δῆτα—" [ex MSS. Harl. et V. et duobus Brunckii; ad Hec. 1214=1206. Τί δῆτα—ex edd.]

xxxii, iii. R.P. Epistola (to *Dalzel*, Mus. Crit. III. pp. 330—336.): ibid. p. 337. fragmentum *Sophoclis* apud Plutarch. II. 463. F. 468. B. 923. quo amicorum ingenia pertentare solebat R. P., recte disposuit *Brunckius*; Πικρὰν πικροῖς* κλύζουσι φαρμά-

* Quanto in tædio vivendum erat, si ut ceteræ ægritudines, quæ nos infestant rarius, ita hi quoque quotidiani famis et sitis morbi, venenis ac *pharmacis amaris* essent abigendi. Utopiæ lib. ii.

κοις χολήν. Prius enim *morbum* quam *remedium* afferre necesse haberet poeta tragicus.

xxxvii. l. 15. [870. οὐδὲ ἓν Scaliger.] Ibid. l. 24. Schol. MS. Cantab. ad Aristoph. Plut. 268. proxime vero, ἐν Σοφοκλεῖ εἴρηται περὶ τοῦ ἡμὶν ὅτι καὶ βραχύ ἐστι. διὸ καὶ βαρύνεται. Hujus notitiam debeo P.P.D.

xl. l. 5, 6, 7. Aj. 1101. Legendum, Ἔξεστ' ἀνάσσειν ὧν ὅδ' ἦγεν οἴκοθεν; Il. B. 557. Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας,—Œd. C. 664. Θαρσεῖν μὲν οὖν κἄνευγε τῆς ἐμῆς ἐγώ. [Conf. *Hermann.* apud Erfudt ad Soph. El. 350.] Philoct. 22. Ἃ μοι προσελθὼν σῖγα, σημαίνειν ἔχει—εἴτε subaudita, ut me monuit R. P.

——l. 11, 12, 13. Hec. 717. Ἡμεῖς μὲν οὖν ἐῶμεν, οὐδ' ἐψαύσαμεν. Androm. 347. Φεύγει τὸ ταύτης σῶφρον· ἀλλ' ἐψεύσεται. Iph. A. 531. Κἄμ' ὡς ὑπέστην θῦμα, κᾆτ' ἐψεύσομαι.

xliii. l. 4. κεδνῇ μητρί. Advers. p. 275.

xliv. l. 23. Menandri fragm. incert. 143. p. 238. Cler. ἡδύ γε. Vide Philemonis fragm. incert. 36.—Infra 147. p. 240. lege, ἡδύ γ' ἐν ἀδ. deleto ὡς, quod cum γε stare non potest,

potest, quamvis alterutrum per se rectissimum sit: et No. 185. p. 255. ἡδύ γε λόγος φίλου 'στι. [P.P.D.]

xlvi. Lege,

Σκέψαι δὲ τοὺς ἀλεκτρύους καὶ τἄλλα τὰ βοτὰ ταυτί.

Τὸν ξουθὸν ἱππαλεκτρύω ζητῶν τίς ἔστιν ὄρνις.

Οὐκ ἱππαλεκτρυόνας γε, μὰ Δί', οὐ τραγελάφους, ἅπερ σύ.

——l. 6. "hic est unus e quindecim tetrametris iambicis" catalectis, quos sic restituit R.P.,

Ὄψει δὲ χειμῶνος μέσου σικυοὺς, βότρυς, ὀπώραν, στεφάνους ἴων, [κρίνων, ῥόδων,] κονιορτὸν ἐκτυφλοῦντα.

Αὐτὸς δ' ἀνὴρ πωλεῖ κίχλας, ἀπίους, σχαδόνας, ἐλάας,

πύον, χόρια, χελιδόνας, τέττιγας, ἐμβρύεια.

5* νίφοντα δ' ἂν ὑρίσχους ἴδοις σύκων ὁμοῦ τε μύρτων,

* Δία subaudito; *Nicophon* in Sirenibus apud Athen. VI. 269. E.

νιφέτω μὲν ἀλφίτοις,
ψακαζέτω δ' ἄρτρισιν, ὑέτω δ' ἔτνει·
ζωμὸς διὰ τῶν ὁδῶν κυλινδείτω κρέα·
πλακοῦς ἑαυτὸν ἐσθίειν κελεύετω.

Shaksp. Merry Wives of Windsor, A. V. Sc. V. Let the sky rain potatoes; let it thunder to the tune Green sleeves; hail kissing-comfits, and snow eringoes;—[E. M.]

ἔπειτα κολοκύντας ὁμοῦ ταῖς γογγυλίσιν ἀρροῦσιν· ὥστ' οὐκέτ' οὐδεὶς οἶδ' ὁπηνίκ' ἐστὶ τοῦ 'νιαυτοῦ.

B. μέγιστον ἀγαθὸν [εἴπες], εἴπερ ἐστὶ τοῦ ἐνιαυτοῦ, ὅτου τις ἐπιθυμεῖ λαβεῖν. A. κακὸν [μὲν] οὖν μέγιστον.

10. εἰ μὴ γὰρ ἦν, οὐκ ἂν ἐπεθύμουν, οὐδ' ἂν ἐδαπανῶντο.

ἐγὼ δὲ τὸν ὀλίγον χρόνον χρήσας ἀφειλόμην ἄν·

B. κἄγωγε ταῖς ἄλλαις πόλεσι δρῶν ταῦτα πλὴν Ἀθηνῶν.

A. τούτοις ὑπάρχει ταῦτ', ἐπειδὴ τοὺς θεοὺς σέβουσιν,

B. ἀπέλαυσαν ἄρα σέβοντες ὑμᾶς ὡς σὺ φῆς. A. τιὴ τί;

15. B. Αἴγυπτον αὐτῶν τὴν πόλιν πεποίηκας ἀντ' Ἀθηνῶν.

4. Χελιδόνας Schweighæuser e conjectura. 8. de hoc non liquet, sed vix fieri potest quin vulgatam, δι' ἐνιαυτοῦ, servandam duxerit Porsonus, vel ex ipso Athenæo XIV. p. 653. F. quem locum confert Brunckius:—ὅτι δὲ ἐν ταῖς Ἀθήναις ΔΙΗΝΕΚΕΙΣ ἦσαν αἱ ὀπῶραι πᾶσαι, μαρτυρεῖ Ἀριστοφάνης ἐν Ὥραις. 9. κακὸν [μὲν] οὖν MSS. 11. τὸν ὀλίγον. Sic notavi. Sed forsan legebat τοῦτ' cum Brunckio. 12. κἄγωγε—Ἀθηνῶν Brunck.

14.

14. ἀπέλαυσαν—A. τιὴ τί; Br. [Hæc P.P.D. sed quod ad personarum distributionem spectat, dubitanter.]

xlvi. l. 8. Καὶ δὴ κέκραται· τὸ λιβανωτὸν ἐπιτίθει σιωπῇ. Τὸ μὲν δὴ λιβανωτὸν τοῦτο apud Herodoti III. 110. ed. Ald.* Λιβανωτὸν καὶ λιβανωτός· Suidas.

Ibid. Si prima dipodia tragici tetrametri integris vocibus continetur, secundus pes est trochæus: Iph. A. 1340. διχαλᾶτέ μοι μέλαθρα—ubi si legeris διχαλάσθω νῦν μέλαθρα—metrum pessundabis. Hinc cadit emendatio Marklandi 1341. τίνα δὲ φεύγεις; lege, τί δὲ, τέκνον, φεύγεις; Ἀχιλλέα τόνδ' ἰδεῖν αἰσχύνομαι.

xlvii. l. 12. Lege, στείχωμεν, ὦ γενναῖον εἰρηκὼς ἔπος. et retrahe fugitivum illud εἰ δοκεῖ ad 1407. et sic dispone, τῆς πάτρας· ἀλλ' εἰ δοκεῖ Ταῦτα δρᾷν, ὅπωσπερ αὐδᾷς, στεῖχε προσκύσας χθόνα. Voce ὅπωσπερ solus utitur *Sophocles*; Œd. Tyr. 1336. Aj. 1179.

* Quamvis det eadem paulo ante 107. τὸν μέν γε λιβανωτόν.

xlviii.

xlviii. l. 22. [dissyllabon ad Xen. et Toup. disyllabon ad *Eur.*, maluit R. P. Vide *Bast.* Ep. Cr. 40. *Schæff.* ad Julian. XXII.

xlix. l. 11. Scribe, Κἀμὲ, νὴ Δία, τοῦτ' ἔδρασε— vel, Κἀμὲ τοῦτ' ἔδρασε ταυτὸ, νὴ Δί', ὦ. R. B. [Illud in primis notandum PORSONUM, primo cretico quasi absciso, hujusmodi versus λεκτικῇ ἁρμονίᾳ effundere solitum.]

l. Aj. 205. Νῦν γὰρ ὁ δεινὸς, μέγας, ὤμοκρατὴς R. B. Vide R. P. (to Dalzel, l. c. p. 333, 4.)

lii. l. 10. Thesm. 890. Ὅστις γ' R. B.

liii. l. 26. Εἶτα διδάξας Πέρσας, μετὰ τοῦτ' ἐπιθυμεῖν ἐδίδαξα MS. Barocc. recte, si legas ἐξεδίδαξα R. B.

— l. 29. R. B. in margine editionis Bas. 2. et in Ep. ad Mill. p. 19.

liv. l. 6. Πρότερον δ' ὑμᾶς ἀπὸ τῶν πολέων οἱ πρέσβεις ἐξαπατῶντες R. B.

— l. 12. "ad Toupium," p. 436.

[lvi. Hunc locum e vetustatis ruderibus effossum et affabre elaboratum, si fas esset, reposuisset PORSONUS: sed *pendent opera interrupta.*]

lvii.

lvii. διανείμειέν τ' ἴσον αὐτόν. R. B.

— l. 2. τορνευτολυρασπιδοπηγοί· et ita Suidas R. B.

— l. 13. restituit [i. e. Kusterus]

lviii. l. 20. Conf. ad Orest. 672. ed. 2.

— l. 25. Ad Plut. 258. ut postea me monuit R. P.

lx. l. 4. Et eundem locum annos abhinc plus minus nonaginta emendandum monuerat Aristarchus Cantabrigiensis. " P. 56. (ed. Bas. 2.) sic habetur ἠνάγκαζεν λέξοντας ἔπη πρὸς τ. θ. π. vide p. 462. [i. e. Pac. 735.] R. B."

ADDENDA AD HECUBAM.

In Textu.

373. 4=369. 70. ἄγων· οὔτ' 418=414. κάτω, 661=655. τίδ', ὦ τάλαινα, diversam orthographiam quorundam vocabulorum non attingo.

In Notis.

Ad v. 323. l. 7. corrige " ad" 618.—l. 7. cor. 744. 788.=782. col. 2. l. 18. dispone, Vesp. 1429. (=1420 ed. Kusteri, qua plerumque

que usus est R. P.) p. 50. col. 2. l. 31. corr. 35. 958. [*Seneca* Herc. Œtæo 261. Immane, dirum, horribile, quo viso Hercules *Avertat oculos*; R. B.] 1269=1261. col. 1. l. 16. cor. quod ad Orest. 614.

AD ORESTEM.

[207. col. 2. l. 10. Κρούσας lectio vulgata; sed πλήξας auctoritate niti, quæ tunc temporis non erat in promptu, inter colloquendum se suspicari mihi innuit.]

[229. l. 1. ὑγίειαν *Jortinus*.]

339. 340. ἄλλον Ἕτερον. Suidas v. ἄλλο ἕτερον. Ubi in Menandro lege, οὐκ ἄλλ' ὁτιοῦν ἕτερον, et in Cratete, πᾶσιν λόγος ἄλλος ὅδ' ἐστιν— (versus Aristophaneus.) *Aristophan.* apud Athen. III. 117. C. *Demosth.* pro Rhodiis p. 117. n. 42. ed. Par.=198, 20. Reisk. sed c. Spud. p. 591. antep. ubi ἕτερ' ἄλλα πολλὰ MS. August. recte ἕτερ' ἄττα Reisk. p. 1031, 23. Plato Cratyl. I. p. 438. D. H. St.=92, 56. Fischer [P.P.D.].

402.

402. Hesychius: Προσφερεῖς κόρρας. ὁμοίως ἀλλήλων κοάρων ῥοάς. Προσφερησκορρά· MS. Lege προσφερεῖς κόρας. ὁμοίας ἀ. κόρας. ex Euripidis l. c. [Recte; desumta est glossa e Lexico Tragico. Intelligit Grammaticus in Euripide non construi προσφερεῖς cum νυκτὶ, sed absolute capi pro, *invicem similes*. Error natus est e varia lectione. R. P.] Fortasse κ. ῥ. ex κορρῶν, sic: præterea legendum videtur ἀλλήλαις. P.P.D.

[412. *Soph. Aj.* 1028. τὴν τύχην e conjectura reposuerat R. B.]

[499. De Baccharum versu vide *Plutarch.* in Vita Solonis non longe ab initio.]

663. col. 2. l. 23. "Scoti quidam"—inter quos Vir loco illustris, sed in his rebus paulo ὀψιμαθεστέρος, *J. Monboddo*, nomen suum profitetur (Or. and Prog. of Lang. vol. ii. p. 158.)

813. ἀσέβεια μαινολὶς R.P. teste P.P.D.; post Hermannum ad Hymn. Orph. XLV., qui conjectando subinde ἔφην' ἄφαντον φῶς.

998. Photius Lex. ἕσπερον κέλευθον. ἑσπέριον ἐπὶ δυσμὰς ὁδόν.

[1001.

[1001.—" *Gronovii*"—ed. Lips. 1807. E margine exemplaris ad virum perdoctum, *Fr. Jacobum*, missæ.]

[1259. πάλιν σκοπιὰν (sic) duo MSS. apud Matthiæ Præf. Eurip. p. x.]

[1279. col. 2. l. 19. post verba " ab initio;" insere " quod tamen"—ad calcem notæ male posita. Erratum ad finem Medeæ typis repetitæ correxerat Editor.]

[1623. Conf. Addenda ad App. Toup. p. 450.]

AD PHŒNISSAS.

[534. εἰ χρὴ γὰρ ἀδικεῖν, τῆς τ. R. B. ad Lucan. l. 146.]

657. Valck.=Conjectura quam innuit *Valckenaerius*, est 'ΕΛΩΊΠΙΣΕΝ. [P.P.D.]

739. P. R. xxxvii. οὐδ' ἓν.

1371. Nempe scriptum fuisse videtur in Flor. τερμονὶ ὁκάστη. [P.P.D.]

1521. Quem celato nomine perstringit R. P., G. Wakefieldius est, qui in sua Alcestidis editione Hesychii lectionem sequitur.

[1622, 3. col. 2. l. 19. ἀχρήμων Scaliger.]

AD

AD MEDEAM.

1. col. 2. ἀνεπτάμαν MS. Harl. ἀνεπτόμην Suidæ MS. Harl. l. 3. προσέπτατο MSS. Harl. et Hunteri. Et infra

p. 8. col. 2., Ἡγώνισταί τε MS. in Museo Britannico, sed γε servandum videtur; idem καὶ omittit verbi sequentis initio mersam: literarum nexus ῶ pro τῷ Woweri oculos ad calcem Polymathiæ suæ præstrinxit; sed ἐπὶ, quod maluit R. P., confirmant codex MS. et Wowerus; vide ad 139, 140. p. 17. ed. pr. 1192, et ad Ph. 77. Fragmentum hoc illustre aut e Platonis scriniis deperditis nimis callide citaverat, aut inde locutiones saltim hauserat pater optimus.]

Addenda ad notam in v. 5. "Hæc conjectura, nisi me memoria fallit, aliis in mentem venit, sed credo me eam pluribus et diversis argumentis exemplisque munivisse." In idem incidit vir optimus, cujus παραδιορθώσεις cum toties, sæpiusque acerbius quam oportebat exagitaverim, ejusdem κατορθώματα

τορθώματα, sicubi occasio feret, candide laudabo: si forte generosam animam placare mihi possim. "Ex consuetudine scriptorum, hanc rem tractantium, rescribendum dico αριστεων, pro αριστων· et ægre negites, si consulas Iph. Aul. 28. Hom. Od. Ξ. 218. Ap. Rhod. II. 460. 960. Theocr. XIII. 17. XXII. 99. cum Orph. Arg. III. 563." Gilb. Wakefield ad calc. Lucretii, *E margine exemplaris quod a* PORSONO *acceptum* cum editore Lipsiensi benigne communicavit *Fr. Jacobus*.

Pag. 19. col. 2.=p. 21. col. 1. "Melancholy is it to reflect, that the arrow which has stuck in the eagle's wing, is tipped with the eagle's feather." *Morad Bey*, apud *Captain Wilson's* Campaign in Egypt, p. 65.

22. 1.=23, 2. τὰς κεφαλὰς τῶν πλειόνων. *Ion Chius* Athenæi III. 91. E. et aliorum, de quo loco *Valck.* ad Ph. 1185 (1194) κρεισσόνων recte pro θηρίων. [P.P.D.]

[300 et 1314. Euripidis prima tentamina in quibusdam exemplaribus ed. nov. e suo loco exciderunt.]

385,

385, 6. R. P. to *Dalzel*, l. c. p. 334, 5.

675. Oppido, quam opportune, licet obiter, de impotente *Hermanni* ambitione edisserit PORSONUS, et Comici textum e maculis mutitandi libidine inspersis semel atque iterum vendicat; deinde Attico lepore verba tribuit Germaniæ Prisciano rei metricæ peritissimos spolianti, mutilanti, laceranti, qualia eum secum loqui fingeremus. Auctoritatibus porro errabundum et sine diploide a recta grassantem via, tanquam fuste, verberat. Veruntamen quam illæ Hermanni metris ab uno et altero mirifice commendatis sint utiles, sua verba commonent: "nostra numerorum doctrina quum non sit e poetarum exemplis hausta, ne refelli quidem exemplis poterit." 152. At tandem *Hermannum* quantum hic operis fiat, pœnitet; et, re perspecta, "quæ tum feci piacula, data opportunitate expiabo, sed sic ut neminem domi suæ secum loquentem introducam, DOMUM REVERTAR MIMUS*?" Præclara vero vox, et magno

* De productionibus ob cæsuram p. 698. Versu primo prologi Laberiani apud Macrob. Saturn. II. vii. Bentleius corrigit, Necessitas, cujus *currus* transversi impetum.

viro

viro digna; quæ maximam lætitiam nec opinanti lectori objicit, et quam summa cum voluptate recitare solebat Vir præstantissimus.]

58. col. 2.=57. col. 1. οἵ μὲν γὰρ clare habet *Codex Clarkianus*, anno 896 exaratus; sed τῶν cum vulgatis omittit.

[822. Æschyl. Pers. 348. Ἔστ' ἄρ' Ἀθηνῶν ἔστ' ἀπόρθητος πόλις. 830. Callim. Fr. CIV.— παρὰ ξανθῆς Ἁρμονίης.]

101.=48. adde 593. εὖ νῦν L. Ald.

AD ILIADA.

In Il. A. 193. ἕως est trochæus, qua analogia λεὼς et λαὸς, et multa alia. [P.P.D.]

Schol. Venet. ad Il. A. 137. Prior locus est Aristoph. Plut. 468. Br. ubi ἀποφαίμω· et ὅ, τι ἂν ὑμῖν δοκεῖ (em. ab eadem manu, δοκῇ) *Cod. Townl.*——Posterior est Thesm. 536. Idem *Codex* recte λαβοῦσαι.

[P.P.D.]

Schol. B. 333. οἷόν γε που 'στι γλῶσσα, κἀνθρώπου λόγος, κατὰ Εὔπολιν optime Cod. Townl.

Townl. Male rem gessit Grotius Excerpt. p. 507. verba Eustathii (i. e. Scholiastæ) cum Eupolidis versu conjungens. Eustath. p. 231, 18. ed. Rom. ἐπιφωνοῦσι δὲ καὶ τὸ τοῦ Εὐπόλιδος. οἷόν γε πούστι γλῶσσ' ἀνθρώπου. εἴπερ ὁ μὲν λ. φ. ἀ. ὁ δὲ αὖθις πείθει λέγων μίμνωμεν. P.P.D.

Schol. N. 257. Εὐριπίδης. κωλυόμεθα μὴ παθεῖν ὃ βούλομαι. MS. Townleianus Εὐ. οἰωνικῶ λυόμεθα. Herodianus Villoisoni Anecd. Gr. T. II. p. 88. παρ' Εὐριπίδῃ κεῖται. Ἰωνικῶς· λυόμεθα——Lege utrobique Ἴωνι· κωλυόμεσθα μὴ μαθεῖν, et confer Ion. 391. μαθεῖν, ut recte editur apud Euripidem, habet Herodian. et primo habuit Townl. sed mutatum in παθεῖν. [P.P.D.]

AD PSEUDO-SOLONEM.

Versus de annorum hebdomadibus apud Brunck. Poes. Ethic. pp. 77, 8. Soloni suppositos esse evincit, inter alia, phrasis ἕρκος ὀδόντων de *dentibus* usurpata; quippe quæ non *dentes*, sed *labra*, dentes quasi sepientia, significet. [P.P.D.]

AD

AD ÆSCHYLUM.

P. V. 2. ἄβροτον P.P.D. R. P., ni animi fallor, λαμπρὰ μαρτύρια lectionis sanitati consulentia hoc modo digessit: Ἄβροτον· ἀπάνθρωπον. Hesychius. Ἄβροτος ἐρημία Eustath. ad Il. Ξ. 953, 42. Ἀβρότη νύξ· Αἰσχύλος, ἄβροτον εἰς ἐρημίαν Phavorinus [ex Philemone procul dubio, qui ex eodem fonte ac Schol. *Townl.* ad l. c. 78. hortulos suos irrigavit]. ἐν ἀρχῇ τοῦ Προμηθέως —ἄβροτον εἰς ἐρημίαν— Suidæ MS. in Bibliotheca C. C. C. Oxon. [et MS. Harl.]

354. Τυφῶνα θοῦρον, ὅστις ἀντέστη θεοῖς. Contra *Junius* nostras, "Your zeal in the cause of an unfortunate prince was expressed with the sincerity of wine, and some of the solemnities of religion." Vocabulum ALL omnibus editionibus excidisse videtur; deest saltim ad explendam oppositionem quam —"*some* of the solemnities"—diserte postulat [De hac emendatione certiorem me fecit R. P. anno 1793.].

AD

AD SEPTEM IN THEBAS.

488. Μέγ' Ἱππομέδοντος. (μέγ' etiam Burneius.) [P.P.D.]

AD PERSAS.

420. ΠΛΗΣΘΕΙΣΑ volebat R. P. Adverss. p. 156., ut putat P.P.D.

AD SUPPLICES.

54. ἀνόμια Ald.; dele ατ male repetita, et lege, ἄτ' ἀνόμενα, et pro οἶδ', οἶμαι [Eum. 168. αἰρούμιον. 263. κεχυμίον. 361. σπευδόμιαι. 949. τεταγμίω. Suppl. 117. θρεβομία. Hæc omnia Aldus. Contra in Hesychio V. Ὁμωχέται, recte emendatum est ὁμοβώμιοι pro -μενοι. Denique οἶμαι similiter extritum est Aristoph. Pac. 1285.] P.P.D.

592. Κράτη Agam. 259. Soph. Ant. 166. Eur. Hipp. 5. [E.M.]

947. Ἦ Ἄσται τάδ', ἢ δεῖ πόλεμον αἱρεσθαι νέον*. [E.M. et P.P.D.]

984. δορυκανεῖ* μόρῳ. [E.M. et P.P.D.]

AD AGAMEMNONA.

55. Lege ΓΟΌΝΟΝ. Sophocles (vid. Lex. Soph. v. ψάκαλα)—ψακαλοῦχοι Μήτερες, αἰγίς τ' ἐπιμαστίδιον Γόνον ὀρταλίχων ἀναφαίνοιεν. Musgr. in notis MSS. apud R.P. [P.P.D.]

147. Dele στρουθῶν, quod interpolatum est ex Homero, Il. B. 311. et seqq.† [P.P.D.]

1393. διοσδότῳ γάνει σπ. Semper διόσδοτος, et θεόσδοτος Attici, nunquam sine σ. In similibus structuris, Attici ad nominativum quam citissime revertuntur; dicunt scil. ἔξεστι δ' ὥσπερ Ἡγέλοχος ἡμῖν λέγειν. (Aristoph. Ran. 305) non -χῳ. Iones obliquam constructionem continuant. [P.P.D.]

1553. πρὸς ἡμῶν i. e. ἐστι. dele κάπ. κάτ.‡ [P.P.D.]

* [Edin. Rev. xxx. 320.]

† [Adverss. p. 157.]

‡ [Adverss. p. 158.]

1616.

1616. καμοῦσιν Suppl. 230.* [E.M. et P.P.D.]

1628. Schol. MS. Gottingensis ad Pind. Pyth. II. ult. παίσας. lege πταίσας.* [P.P.D.]

1660. θέρος optime Schutzius citans Pers. 823. Euripides Ino Stobæi x. et XCI. (XCIII. Grot.) ἐπεὶ τόδ' ἐξαμᾶσθε δύστηνον θέρος.* [P.P.D.]

AD CHOEPHORAS.

142. δίκη.†

195. σάφ' ἤδη τόνδ' ἀποπτύξαι π.†

291. Βωμῶν τ' ἀπείργειν, οὔτε συλλύειν τινα,
Πάντων δ' ἄτιμον οὐχ ὁρωμένην πατρὸς
Μῆνιν δέχεσθαι, κἄφιλον θνήσκειν χρόνῳ.
[E.M. et P.P.D.]

542. ὀὔφις ἐμοῖσι. [Photius: Ὄφις. ἐκτείνουσι κατὰ τὸ ἐνικόν. sic MS. Repudiavit igitur conjecturam in Choëph. 928. Adverss. p. 160. P.P.D.]

* [Adverss. p. 158.]
† [Adverss. p. 159.]

AD FRAGMENTA.

Æschylus Prometh. soluto Strabonis IV. 183 =252. Ox. νεφέλην δ' ὑπερσχὼν, νεφάδι *γογγύλων πέτρων—ἔπειτα σὺ Βαλὼν.—Quum enim Tragici nunquam vocem, quæ tribrachyn efficiat, in quinto loco posuerint, non potes legere, στρογγ. νεφ. πέ. In Sophocle Athenæi II. 51. D. (Fr. XL.) pro γογγύλον, Eustathius ad Il. Λ. p. 835, 9=769, 3. στρογγύλον. γογγύλων (sic) Lexicon Sangerm. (Bekker, Anecdot. p. 361.) Plato Cratylo 275. B. Laem. pro στρογγύλον MS. olim Clark. γογγύλον. Versus postremos emendaverat Leopard. Emendat. V. xvii. 136. [P.P.D.]

Æschyl. Plutarchi de Exil. p. 603. A. (Valck. Hippol. 744.) 'Ο'ΥΜΟ'Σ ΔΕ' ΠΟ'ΤΜΟΣ. Conf. Sophocl. Plutarch. Demetr. p. 911. C. (Brunck. Fragm. LVI.) [P.P.D.]

* [γογγύλων MSS. Strabonis.]

SUP-

SUPPLEMENTUM AD INDICEM ABRESCHII IN SCHOLIA R. P. CONCESSU DESCRIPTUM.

ÆSCHYLUS	Φρυξὶ καὶ Νιόβῃ, Pr. 435. Ag. 831. Ξαντρίαις Eum. 26. Prometh. πυρφ. Pr. 94. Prom. λυομένῳ Pr. 510.
ALCÆUS	T. 404. P. 349.
ANACREON	P. 41. Pr. 128.
ANDRON. HALICARN.	P. 185.
Anonymi Poetæ	Pr. 400. 625. P. 41. E. 599.
ANTIMACHUS	T. 169. 553.
APOLLONIUS	P. 2. 836. Ag. 67.
ARCHILOCHUS	Pr. 224. 617.
ARISTOPHANES	Pr. 365. T. 103.
CALLIMACHUS	Pr. 367. Ch. 436. E. 21. 30.
CALLISTRATUS	P. 941.
DION	P. 409.
DIONYS. PERIEGETA	Pr. 788.
DRACO	T. 303.
EPAPHRODITUS AD CALLIMACHI Αἴτια	E. 2.
EPICHARMUS	Pr. 438. E. 629.
EPICURUS	Pr. 625.
EUPHORION	P. 659.
EUPOLIS	Pr. 450. P. 65.

EURIPIDES

EURIPIDES Th. 103. 275. 365. 708. 775. 781. 984. P. 181. 716. Ag. 171. 545. Ch. 73. 149. Eum. 47. 276. S. 322. Eurip. Hecub. Pr. 852.
HELLANICUS P. 719. 778.
HERODIANUS E. 189.
HERODOTUS P. 150. 466. 719.
HESIODUS Pr. 134. 792. T. 806. Ag. 185. 947. Ch. 276. S. 80. (male pro Pindaro Pr. 351.) Pseudo-Hesiodus E. 431.
HIPPOCRATES Pr. 379.
HOMERUS Pr. 7. 35. 86. 100. 110. 139. 171. 185. 261. 284. 309. 365. 378. 580. 592. 653. 684. 725. 753. 939. 966. T. 2. 101. 116. 158. 169. 176. 177. 181. 225. 257. 274. 307. 332. 353. 383. 387. 417. 430. 548. 645. 726. 828. 920. 1019. P. 8. 95. 114. 309. 346. 569. 604. 996. Ag. 145. 196. 202. 734. 1126. Ch. 20. 58. 230. 276. 643. E. 45. 117. 234. 589. 595. 786. S. 32. 90. 140. 839.
ISOCRATES Pr. 578.
LUCIANUS T. 102.
LYCOPHRON T. 170.

MENAN-

MENANDER	Pr. 378.
MNASEAS	P. 747.
ORACULUM	S. 444.
PINDARUS	Pr. (351.) 367. 397. 405. 551. 788. 889. T. 396. Ch. 323. 731. E. 2. 11. S. 1078.
PITTACUS	Pr. 886.
PLATO	T. 599. 756.
PSALMI	Ag. 171.
RHIANUS	T. 169.
SIMONIDES	Ch. 323.
SOPHOCLES	*Τυρροῖ* Pr. 128. 435. *Ἰνάχῳ* (sed per errorem) 576. T. 130. P. 181. Ag. 33. E. 510. S. 498.
SOPHRON	Ch. 294.
STESICHORUS	Ch. 731.
STRABO	Pr. 420.
TIMOXENUS	P. 302.

SOPHOCLES *ad* ÆSCHYLI *Imitationem totum se contulit, quo alludere videtur* ARISTOPHANES *Ran.* 803, *etc. ed. Kust. longe secus* EURIPIDES (*Adverss. p.* 224.).

AD ŒDIPUM TYRANNUM.

74. ed. Br. πεῤῥᾷ et dele 75. quod ex Suida v. τοῦ καθήκοντος, glossema esse liquet. [P.P.D. Quicum mire consentit R. B.]

719. Musgravio legenti ἄβατον εἰς ὄρος non repugnat. [P.P.D.]

959. σάφ' ἴσθ'. Similis varietas in fragmento Promethei Soluti Æschyli, ubi Strabo IV. p. 183. ed. Cas. dat σάφ' οἶδα, Dion. Hal. I. p. 34. ed. Sylburg. εὖ οἶδα. Vide Leopard. Em. v. 17. [P.P.D.]

1136. τρεῖς ὅλους Ἓξ ἦρος εἰς ἀρκτοῦρον ἐμμήνους χρόνους.—Demus ἐμμήνον χρόνον in tragico sermone *mensem* significare posse: *sex* menses sunt a vere ad Arcturum, non tres. Lege ex MS. Trin. ἑκμήνους. [P.P.D.]

Musgr. 1310. Χάλαζά θ' αἱματοῦσσ'.

AD

AD ŒDIPUM COLONEUM.

300. ἀπόνως τ'. Ald. l. αὐτὸν ὥστ' infra 385, 6. ὥστε præcedente futuro construitur cum infinitivo præsentis vel aoristi, non item futuri. [P.P.D.] Conf. *Valck.* ad *Herodot.* III. 155.

547. ἄνους

702. οὐ νεαρὸς

704. ὁ γὰρ αἰὲς ὁρῶν

743, 4. μάλιστ' ἐγὼ, μάλιστα δ' (pro ὅσῳπερ) [P.P.D.]

1266. ΛΛ et M, ΛΙ et N a librariis perpetuo confunduntur: τἄλλα μὴ 'ξ ἄλλων π. omnes editiones et MSS.; hinc TA'MA' dextre Reiskius.* *Eupolis* apud Stobæum IV. p. 53. Gesn. 31. Grot. ἀλλ' ἀκούετ', ὦ θεαταὶ, πολλὰ καὶ ξυνίετε Χρήματ'—τἄλλα lectionis varietas; unde ὦ θεαταὶ, TA'MA' δὲ ξυνίετε 'Ρήματ' Porsonus. Vide R. Walpole Fragm. Com. pp. 5, 85.—Conf. Aristoph. Nub. 575. Pac. 603. Æschyl. Suppl. 915. Corrige,

* [Adverss. p. 168.]

Πῶς

Πῶς δ' οὐχὶ τἄμ' ὀλωλόθ' εὑρίσκων ἄγω; vide Œd. Col. 831. Æschyl. P. V. 197, 8. Aristoph. Lys. 713. Eur. Heracl. 176. Hesychius v. Γλυκύφρουροι· τὰ ἐν οἴκῳ φρουροῦντες, καὶ ἔνδον μέλιτος ὄντες—μελιόντες MS. lege, ΜΕΊΝΟΝΤΕΣ, et insere οἱ ante τὰ ἐν οἴκῳ. Vide *Valck.* ad Röver. XLV.

[E.M. P.P.D.]

AD ANTIGONAM.

4. ἄτης ἔχον (ἀτης" pro glossa suprascriptum, et in ἄτερ depravatum, locum vocis ἔχον occupavit.)

40. εἴθ' ἄπτουσα—vid. Aj. 1334. (ed. Musgr.) Œd. Tyr. 525. Æschyl. Agam. 1405.

[P.P.D.]

AD TRACHINIAS.

85. Dele versum ex interpretatione vocis οἰχόμεσθα natum. [P.P.D.] "Dele hunc versum" R.B.

292. τὰ δὲ π.* [E.M.]

* [Adverss. p. 174.]

554.

554. λυτήριον λύπημα, quasi λυτὸν, *dissolvible.* [E.M.]

562. Sana est lectio Codicum τὸν πατρῷον ἡνίκα στόλον, i. e. διὰ sive κατὰ, *attended* or *conducted* by my father. [E.M.]

715=717. ed. 3. Lege cum Aldo et MSS. χὥσπερ, i. e. καὶ ὥσπερ, quod et Schol. confirmat, si modo ὅσαν corrigis pro ὅσα ἄν. [E.M.]

743=745. Lege, δύναιτ' ἂν ἀγένητον π. ex Suida Edd. Med. Ald. v. Οἴμοι*. *Agathon* apud *Aristot.* Μόνου γὰρ αὐτοῦ καὶ θεὸς στερίσκεται, Ἀγένητα ποιεῖν, ἅσσ' ἂν ᾖ πεπραγμένα. [E.M. Conf. *Pearson.* Episc. ad Symb. p. 579. ed. pr.]

* [Edin. Rev. xxix. 159. Ad Eur. Suppl. 604. p. 104. ed. Oxon. Adverss. p. 175. Philostrat. Icon. II. xxiii. 848. ἱερεῖα δὲ προσέῤῥιπται τῷ βωμῷ βρέφη ἀγεννῆ. νεογενῆ emendandum putabat *Piers.* Verisim. p. 234. Litterarum vestigiis propius paulo insistens εὐγενῆ extudit Reiskius in sua "iniqua et proterva recensione" libelli illius aurei (Act. Erudit. m. Maii, 1753. p. 284.): ΠΡΩΤΟΓΟΝΑ optime Koën. ad Greg. p. 322.]

AD AJACEM.

Aj. 119. Musgr. ἢ recte Br. ex 5 MSS.

122. ed. Musgr. ἵμπα. Schol. ἀττικοὶ δὲ ἵμπας καὶ ΈΜΠΑ*. Infra 564 lege cum Reiskio, ἵμπα κεί, collato Suida v. τηλωπός. [P.P.D.]

516. Br. Lege, Καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε [E.M.]

678. Lege, 'Εγῷδ', [E.M.]

921. ἀκμαῖ' ἂν [P.P.D.]

1252. Οἱ γὰρ φρονοῦντες εὖ κρατοῦσι παντάχοῦ *Eustath.* II. 831, 2. ed. Bas. pro Archiepiscopi ipsius verbis cepit Abb. Barthelemi *Dissert. in Inscript. antiquam* 1792. p. 24.

AD PHILOCTETEM.

1093, 4. Br. πλωάδες (cum Br.) ἔτ' ἀρκῶ El. 186.

1329. καὶ παῦλαν ἴσθι τῆσδε μήποτ' ΑΝ τυχεῖν Conf. Append. ad Toup. p. 445.

1421. Musgr. pro ΚΑΛ' ὁρῶ lege ΚΟΙΝ' ὁρῶ. [P.P.D.]

* [Adverss. p. 183.]

AD

AD ELECTRAM.

16. Musgr. βουλεύετον. 21. recte se habet ξυνάπτετον [κόπτετον pro κοπτέον MSS. in Chionid. Athen. III. p. 119. F. P.P.D.]

Ib. ὡς ἐνταῦθ' ἵνα· Οὐ καιρὸς ὀκνεῖν, ἐσμὲν

45. Φωκέως [quam sancivit R.B.]

87. ἰσόμοιρ' air, *coextended* with the earth.

113 etc. ὁρᾶτ', Ἔλθετ' deleto 114. Neque enim verum est Erinnyas adulteriis et ejusmodi leviculis puniendis immorari; quippe quæ cædium et incestuum ulciscendorum satagerent. [Nil ad rem infra 276. ed. Br.] [P.P.D.]

123. ἀθεώτατα—δεινῶς, δεινότερον, δεινότατα dicunt Attici.

145. ὅς τῶν οἰκρῶς (ἀϊκῶς τ') conf. 103.

242. I. E. If I *possess* any good, may I enjoy it. [P.P.D.] 244. πτέρυγας γονέων, my *fostering* parents. [P.P.D.]

693. ἆθλ' ἅπερ νομ. περ scilicet in πεν, hoc in πέντε migravit.

772. Male Valck. ad Phœn. 358. Sensus enim postulat γὰρ, neque unquam junguntur οὐδὲ καί. [P.P.D.]

820.

820. Recte Dawes. ἔσομαι ξύνοικος [P.P.D.]
909. recte ὄμμα. Angl. *idea* [P.P.D.]
1107. recte Schol. μαστεύω [P.P.D.]
1137. ὤφελες paulo melius [P.P.D.]
1319. recte Heathius ex Scholiastis λεξαίμην facit δεξαίμην. Vide p. 49.

AD FRAGMENTA.

Sophocles Galeni (Bentl. Ep. ad Mill. p. 59= 52. ed. Cant.)

κεραυνία
πέμφιξ σε βροντῆς— [P.P.D.]

Apostol. Prov. VII. 95. Ἐκκάρτατα βοῶν, γνωτὸς ἂν γένοιτ' ἀνήρ. Restitue ex Sophoclis Inacho apud Stob. xlvi. p. 179. Grot.— ὥσπερ ἡ παροιμία, ἐκ κάρτα βαῖων γνωτὸς ἂν γένοιτ' ἀνήρ.

AD

AD EURIPIDIS HIPPOLYTUM.

79. ὅστις δ. Porsonus*, conferens Soph. Antig. 707—9. et mox 80. ὁμῶς ex membr. [P.P.D.]

177—266. ed. Valck.

188. χειροῖν 192. ἀμπίσχων 209. πῶμ' 216. καὶ παρὰ πεύκας· [κείνων ἔραμαι, κεῖθι γενοίμαν] ἵνα—vid. Schol. Aristoph. Vesp. 748. 219. confer Aristoph. Athenæi IV. 133. B. (Advers. p. 69.) 224. μελέτη; 227. ὅθεν σοι 232. παράφρων [P.P.D.]

AD IPH. AUL.

Eur. Iph. A. 630. ed. Markl.

Hunc versum dele. deinde lege, deletis etiam 635—7.

ΚΛΥ. ὦ σέβας—
ἥκομεν——
ΙΦΙ. ὦ μῆτερ, ὑποδραμοῦσά σ',
πρὸς στέρνα————προσβάλω [vel -βαλῶ]

* [Omnino confer Adverss. p. 217.]

ΚΛΥ.

ΚΛΥ. ἀλλ', ὦ τέκνον, χρῶ· [P.P.D.]

Ibid. 970. ὃν πρὶν ἐς Φρύγας
ἐλθεῖν φόνον, κηλῖσιν αἵματος χρανῶ.
[P.P.D.]

Ibid. 994. ἕξεισιν, αἰδοῦς ὄμμ' ἔχ. ἐλ.* prodibit, misso pudore. [P.P.D.]

AD IPH. TAUR.

Iph. Taur. 48. seqq. πᾶν δ'—σταθμῶν, Μόνος λελεῖφθαι στύλος εἷς—sic lege et interpunge, ut βεβλημένον sit nom. [vel acc.] absolutus; στύλος εἷς legebat R. P., quod me monuit *Cleaver Banks.* [P.P.D.]

AD BACCHAS.

Euripides ed. Beck.—Bacch. 8. τυφόμεν' ἀδροῦ legisse videtur Plutarch. Solon. init. sed hac voce nunquam utuntur Tragici. [P.P.D.]

Bacch. 184. ed. Br. Palmariam emendationem ἡδέως Miltono surripuit Barnesius; (vide *R. P. Jodrell. Illustrat. of Euripides,*

* [Adverss. p. 254.]

vol.

vol. ii. p. 335. ed. 2.) Barnesio Brunckius. [P.P.D.]

192. ed. Beck. ὁ θεὸς ἂν

263. τῆς δυσσεβείας

310. Br. Διονῦς Stob. MS.A. apud Grot. ad LXXIV. ἀφρονεῖν Salmas. apud eundem ad v. Idem ὡς φρονεῖν—ἀλλ' εἰ—ἀεὶ, τοῦτο—collato Menandro Stobæi CVIII. p. 455. Grot. (Cleric. p. 30.) [P.P.D.]

458. ed. Br. recte Abresch. εἰσέβησ' [P.P.D.]

490. Beck. σὲ δ' ἀμ. γε, τὸν ἀσ. [vid. Barnes.] [P.P.D.]

623. Beck. Euripidis ætate non utebantur v. Βάκχος hoc sensu; forsan Βακχεύς. [P.P.D]

631. Beck. φαεννὸν (ἀέρ') [P.P.D.]

633. δώματ' [P.P.D.]

636. Dele ἥσυχος ex -ησε natum, et lege ἐτόλμησ'. ἐκ δ' ἄγων β. ἐγὼ Δωμάτων (vel ἐγὼ β. ἄγων. de vocum positione non decernit R. P.) [P.P.D.]

1049. Citat Schol. Hephæst. p. 87. 32. ed. Pauw. ἄγκος ὑψίκρημνον, ὄρεσι περίδρομον. In ὄρ. π. propendet R. P. ob Æschyl. Theb.

495. Apoll. Rhod. III. 1085. Eurip. Cresphont. Fragm. 12. [Adverss. p. 267.] [P.P.D.]

1058. Fortassis ΌΣΣΟΙΝ ΆΘΡΩΝ. Sed bona satis lectio ὅποι [sic] μόθων. [P.P.D.]

1059. Recte Heath. ἰς [P.P.D.]

—1251. φύνθηρος. [P.P.D.]

AD HELENAM.

757. οὐδ' Ἕλενος· ἀλλὰ—
εἰσορῶν φίλους,
οὐδέν γε Aldus; i. e. οὐδενὸ λε

AD ION.

793. Beck. παῖς δὲ τοῦ νιν—πᾶς et παῖς sæpe confunduntur; vide p..... [P.P.D.]

1443. Δράκοντε μαρμαίροντε conf. 22. φύλακε— et 23. [E.M.] Præterea audivi legere Porsonum πάγχρυσον γένυν. [P.P.D.]

AD

AD FRAGMENTA.

Euripid. Stobæi p. 429=293. Grot. (Valck. Diatr. 272.) ΤΕΊΚΝΑ, ΚΑΊΝ ΔΜΩΣΊΝ, ὅστις—Idem Euripides Electr. 633. MS. ᾱ. ΑΛΛΩΝ γὰρ ἴδιον—β̄, ΔΙΛΩΝ. Musgr. δούλων, proxime vero. legendum enim ΔΜΩΊΩΝ. R.P.

ΧΡΙΊΣΤΟΣ ΠΑΊΣΧΩΝ.

60. Hec. 730. | 64. Agam. 620. | 70. ib. 596. | 74. ib. 602. | 78. ib. 603. | 278. Hipp. 1290. | 334. Troad. 769. | 1124. Hipp. 1182. | 1345. Rhes. 931. | 1366. Rhes. 939. | 1444. Tr. 1254. | 1446. N.B. Euripidis? | 1453. Rhes. 809. | 1455. Æsch. Ag. 1496—9. | 1460. Ag. 1500, 1.—1506. Hec. 1. | infra, 2021, 2. | 1512. Tr. 743, 4. | 1699. Tr. 1287, 8. | 1723. Rhes. 444. | 1727. Rh. 450. | 1729. ἴχων Rh. 504. | 1772. Rhes. 977, 8. | 1779. Rhes. 994, 5. Hec. 32. ut infra, 2016. | 1801. Rhes. 665, 6. | 1865. Rhes. 52. 1883. Med. | 1928. Rh. 149. [P.P.D.]

DION. CHRYSOSTOM. ORAT. LXIV. p. 334, 335 *ed. Reisk.* 596. *Morell.*

ΔΕ΄ΣΠΟΙΝΑ κ. τ. λ. Primum videamus quid habeat editio Veneta, p. 401. a.

σποινα δ' ἁπασῶν πότοι ἀθηναίων πόλι, μὴ λέγε ἄνθρωπε. οὐκέτ' εἰσὶν ἐκεῖνοι δεσπόται. ὡς καὶ καλόν σου φαίνεται τὸ νεώριον. ἀλλὰ μεθ' ἑλλήσποντον. καὶ λύσανδρον αἰσχρὸν. καλὸς δὲ ὁ πειραιεὺς· ἔτι δὲ μετὰ τῶν τειχῶν αὐτὸν βλέπεις, ἄλση δὲ τίς τω τοίαδ' ἔσχ' ἄλλη γυνὴ. εἶχε μὲν δή. σωθεῖσα δὲ ὡς ἐπὶ συμφοραῖς, ἀπεκείρατο καὶ τοὐρανοῦ πῶς φασίν ἐστὶν ἐν καλῶ. καὶ πῶς οἴγε λιμώττουσι καὶ νοσοῦσι· καὶ τὸ πλέον. αὐτῶν ἀπόλλυται μέρος ὑπὸ τῶν ἀέρων, ἢ τῶν πολεμίων.

Versus sunt veteris cujusdam Comici, ex fabula ante Lysandri victoriam scripta, quos citat *Dion*, ut fortunæ mutationes ostendat. In primo delenda particula et legendum aut δέσποιν' ἁπασῶν, aut, quod paullo melius videtur, δέσποινα πόλεων, πότνι' Ἀθηναίων πόλις. In secundo recte, opinor, Valc-

Valckenærius*, ὡς δὴ καλόν σου φ. τ. ν. In tertio supplendo, utpote quem ipse *Dion* imperfectum reliquerit, nemo adhuc vires suas expertus est. In quarto γέη conjecit Valesius, γύη Valckenærius†, neuter recte. Sed egregie mox Valckenærius, εἶχε μὲν, δηιωθεῖσα δὲ, ὡς ἐ. σ. ἀ. bene etiam, καὶ τοὐρανοῦ γ', ὡς φασὶν, ἐ. ἐ. κ. Sciendum est enim non raro ita curvari in scribendo literam ι, ut prope ad figuram τοῦ C accedat. Ne longe abeam. Supra Orat. XXXIII. p. 397. pro eo quod edidit Morellus, ὥσθ' ὅλος λοιδορεῖν ἱκανὸς, recte Viri docti, ὥσθ' ὁ λοιδορεῖν ἱ. sed errat Reiskius, cum Venetam et Morellianam consentire ait. Veneta enim habet, ὥσθ' ὅλος δορεῖν. Sed quid, inquies, isto γυνὴ faciemus? In locum suum reponemus, et fugitivam vocem, quæ hinc excidit, retrahemus ἄλση δὲ τίς πω τοιάδ' ἔσχ' ἄλλη πόλις; εἶχε μὲν δηιωθεῖσα δὲ, ὡς ἐπὶ συμφοραῖς *, ἀπε- *γυνὴ κείρατο. καὶ τοὐρανοῦ γ' ὡς φασιν κ. τ. λ.

Exciderat vox, γυνὴ, quod librarius cum animadverteret, margini notam adscripsit, qua

* [Ad Callimachea, p. 24.]

† [Ad Hippol. 210.]

monere

monere voluit, in textu reponendam post *συμφοραῖς*; sed signis fortasse parum distincte positis deceptus alter, non pro additamento, sed pro emendatione accepit. Delevit igitur *πόλις* et *γυνὴ* inseruit.

Jam videamus, quomodo sese ex emendationibus, cum nostris, tum alienis, totus locus habeat.

Δέσποινα πόλεων, πότνι' ἀθηναίων πόλις·
μὴ λέγε, ἄνθρωπε, οὐκέτι εἰσὶν ἐκεῖνοι δεσπόται.
ὡς δὴ καλόν σου φαίνεται τὸ νεώριον·
ἀλλὰ μέθ' ἑλλήσποντον καὶ λῡσανδρον αἰσχρόν·
καλός γ' ὁ πᾱρθενών· καλὸς δ' ὁ πᾱραιεύς·
ἔτι δὲ μετὰ τῶν τειχῶν αὐτὸν βλέπεις.
ἄλση δὲ τίς πω τοιάδ' ἔσχ' ἄλλη πόλις;
ἔιχε μὲν, δηιωθεῖσα δὲ, ὡς ἐπὶ συμφοραῖς γυνὴ, ἀπεκείρατο.
καὶ τοὐρανοῦ γ', ὡς φασὶν, ἐστὶν ἐν καλῶι·
καὶ πῶς, οἷγε λιμώττουσι καὶ νοσοῦσι, καὶ τὸ πλέον αὐτῶν πολεμίων,
ἀπόλλυται μέρος ὑπὸ τῶν ἀέρων ἢ τῶν τόπων;

Quæ rubrica* exarata vides, e *Diogene Laertio* VII. 67. desumsi. Ista quidem omisit *Dion*, ut proposito suo prorsus contraria.

* [i. e. 5. *καλός γ' ὁ Παρθενών·* insigne lacunæ explementum litteris rubris enotatur. Vide Gaisford. ad Hephæst. p. 216.]

traria. Parthenon enim ejus temporibus et diu postea integer mansit et inviolatus.

[Hoc fragmento altius excusso et nitidissime exarato amicum sibi carissimum donavit, acerrimum Græcarum litterarum cultorem, patronum, vindicem, Cantabrigiæ nostræ decus, et delicias, ac Collegii Gonvilli et Caii Magistrum,—MARTINUM DAVY, S. T. P. Τὰ ἱερὰ ἔοντα πρήγματα ἱεροῖσιν ἀνθρώποισι δάκνυται.]

Theodectes Strabonis xv. 695. ed. Paris.= 990. Oxon. καὶ ξυνέστρεψεν κόμας Ὀμφαῖς ἀναυξήτησι συντήξας πυρός—(ὀρφαῖς)

Moschion Stobæi cxxiv. p. 620, 13=515, Grot. ἐπὰν γὰρ ἡ κρίνουσα καὶ τὰ ἡδίω Καὶ τἀνιαρὰ φροῦδος αἴσθησις φθαρῇ, Τὸ σῶμα κωφοῦ τάξιν εἴληφεν πέτρου. ed. princeps (apud *Burneium* M.R. Aug. 1799. p. 434) ἡδίων. Lege τὰς ἡδονάς. Nempe ex ἡδον' evanuit ultima syllaba, compendio scripta. R.P. [De ἥδιον, ἡδον' Valck. ad Herodot. II. 138. P.P.D.]

Plato

Plato Comicus apud Aspasium, sive quem alium, ad Eth. Nichomach. IV. 7. p. 58. a... *οἷον ἡ τῶν Λακώνων ἐσθὴς ἐυτελὴς ἄγαν ἱστορεῖται Ξενοφῶντι. διὰ ταῦτα καὶ σκώπτουσιν ἀυτοὺς οἱ κωμῳδοποιοί. ὡς* Πλάτων ἐν Πρέσβευσι·

*Χαίροις**, *οἶμαι, μεταπεττεύσας αὐτὸν, διακλιμακίσας τε,*
Τὸν ὑπηνόβιον, σπαρτιοχαίτην, ῥυποκόνδυλον, ἐλκετρίβωνα.

τοῦτο γὰρ Λάκωνες ἐποίουν, ἐγκρατείαν τινὰ καὶ καρτερίαν ἐπαγγελλόμενοι. Conf. Lex. Sangerm. p. 474. *Ἄχθομαι αὐτοῦ τῷ ῥύπῳ.*

AD ATHENÆUM, *ed. Casaubon.* 1612. [P.P.D.]

MS. A, sive codex Veneto-Parisinus, quantum ex Schweighæusero judicare poterat R.P. est sæculi undecimi.

lib. pag.
1. 7. E. 4. *ἡδεῖ*
8. *ἀποζέσας.* Suid. *ἐπιζέσας*
8. A. 9. *ἐφ' ἡμᾶς* [*ἐς* Adverss. p. 45.]

* [*Χαίρεις*, ni animi fallor, recitavit R.P.]

I. 17.

lib. pag.

I. 17. E. Eupolis πολλήν γε λαπποπρωκτίαν ἴστω βρεττοῖσιν εὑρών.—mox recte Schw. ex MSS. καὶ σοφόν σου.

20. B. 9. Versus anapæsticus Aristophaneus [Vide Adverss. p. 48.]. Conferebat R.P. Eupolin Prisciani p. 1330 Putsch. =285. b. Ald. ibi legens,

πῶς οὖν οὐκ ἄν τις ὁμιλῶν χαίροι τοιᾷδε πόλει;

I. 28. D. Antiphanes—

Καὶ νάπυ Κύπριον, καὶ σκαμωνίας [sic MSS. Poll.] ὀπὸν,

Καὶ κάρδ. M. καὶ πρόμμυον

Σαμοθρ. καὶ καυλὸν ἐκ K.

Καὶ σ. θύμον τε τῶν Ὑμηττίων. sic totidem literis Pollux VI. 67. deinde lege, ὀρ. τε Τενέδιον

II. 36. C. Legendum e MS. et Suida v. Οἶνος, Ὃν ΕΚπιόντες. [vide de K et IC infra ad XI. p. 500. B.] Vox nihili est εἰσπιόντες.

43. F. 7. EUBULUS—τὸ [μέν γ'] ὕδωρ τοὺς αὐτὸ μόνον πίνοντας εὑρετικοὺς ποιεῖν, τόνδ' οἶνον——

Pro ὁ φιλητᾶς MS. ὀφελι^λ [i. e. Ophelion, Comicus.]

II. 47.

lib. pag.

II. 47. E. 4. Quæ de Nicostrati fragmento queritur Casaubonus, ita Kustero arriserunt, ut totidem pene verbis sententiam neque honestam neque veram repetiverit ad Suidam v. Κλεισθένους ἀκρατέστερος, ubi Cratini fragmentum utpote neque sanabilem neque explicabilem dimittit. Sed salva res est, modo legatur κατάγεις. Versus sic disponendi: μειράκιον δὲ κατὰ τύχην ὑποσκαφιόκαρτόν τι, κεχλαμυδωμένον, κατάγεις· ἀναγκόσιτον. *Domum ducis.* In Cratino lege cum Piersono ad Mœrin p. 391. ληρεῖς ἔχων. γελοῖος ἔσται κλεισθένης κυβεύων. [Quomodo in notis ad Aristophanem ineditis correxerat BENTLEIUS. T.K.]

64. A. 1. βρόχων

III. 74. A. 1. forsan,

Ἀντιφάνης ἐν Κιθαρωδῶι,
στειλέαν
ῥαφανῖδα, σικ.

Hesychius. στειλέαν. τὴν μακρὰν ῥάφανον. *αντιφάνης ἐν Κιθαρωδῶι. frustra Musurus

* Sic MS.

Ἀρι-

lib. pag.
Ἀριστοφάνης, unde in Comici fragmenta male illatum est verbum.

[III. 87. F. 4. Posidippus: Adverss. p. 60. T. K.]

III. 99. F. 6. Cratinus. Ὀδυσσεῦσιν
ἧσθε πανημέριοι, *χορταζόμενοι γάλα λευκὸν,
πυὸν δαινύμενοι, κἀμπιπλάμενοι †πυριάτην.
ἀνθ' ὧν πάντας ἑλὼν——

Sic ista tria fragmenta, quorum secundum exstat apud Schol. Aristoph. Vesp. 708, postremum apud Athen. IX. 385. C. D. =150 Ald. Pollucem VI. 69. p. 607. Hemst. cohærebant in oratione Polyphemi ad Ulyssis socios.

[In postremo fragmento, lin. 2. ‡κἀπ' ἀνθρακιᾶς, quod, nescio unde petitum, proponebam, non damnabat Porsonus—κἄτ' ἐς σκοροδάλμην forsan verum putabat, collato Polluce, ubi Aldus, κᾷτ' ἐς σκ. P.P.D.]

III. 100. A. χορτάζομεν Ἅπασιν—[in hoc igi-

* χορταζόμενοι daily fare, διανύμενοι feasting.

† πυριάτῃ *forsan* verius putabat R. P.

‡ κᾷτ' ἀνθρακίσας [vel κἄτ'] R. P.

tur

lib. pag.

tur tandem acquievit, cum fluctuasset Adverss. p. 61. P.P.D.]

III. 105. A. 8. Epicharmus: Adverss. p. 64.

117. C. 2. CRATES

ἐν Κέῳ τίς ἡμέρα; vid. Hesychium v. Ἐν Κέῳ τ. ἡ.

C. 5. Aristophanes

ἦ μέγα τι βρῶμ' ἔνι τρυγῳδοποιομουσικῇ,
ἡνίκα Κράτητί τε τάριχος ἐλεφάντινον
λαμπρὸν ἐκόμιζεν ἀπόνως παραβεβλημένον,
ἄλλα τε τοιαῦθ' ἕτερα μύρι' ἐκιχλίζετο.

v. 1. ἐστὶν ἡ Athen. edd. MSS. i. e. ἐστι. νι

v. 2. ην ed. Cas. ἠνὶ MS. τε addit MS.

[v. 3. de ἐκόμιζεν non liquet P.P.D.]

III. 117. E. 5. Ἄρ' ἦν μετὰ ταῦθ' ἡ ῥάφανος, ἣν ἐβόα χρη-στὴν, οὐ γὰρ ἦν· Edd.

ἦν ἐβοᾶτ' εἶναι χρηστὴ γὰρ ἦν. MS. A.

Hinc repone.

A. Ἄρ' ἦν μετὰ ταῦθ' ἡ ῥάφανος, ἣν ἐβοᾶτε.
B. ναί· χρηστὴ γὰρ ἦν. T. K.

IV. 132. F. 7. Menander Trophonio. Conjecturam Bentleii, verba εἰ δέ τις ἔρχεται ejicientis plane confirmat MS. A.

in

lib. pag.

in quo legitur μᾶλλον προσεδέξατ' χεται ἀρκαδικὸς (sic). -χεται est scholion interlineare, quo notabatur, προσεδέξατο valere προσδέχεται, *præferre solet* [προσεδέξατο χεται] ut recte Schweighæuserus.

IV. 172, et XIV. 644. Menander [No. 156. Bentl.] v. 13. recte MS. A. καὶ κίχλας τραγήματα. V. ult. l. δειπνεῖ μελίπηκτα τὰς κίχλας.

[VI. 224. D. 10. Amphis; corrige, λαβεῖν τ' ἀπόκρισιν ὧν ἂν ἐπερωτᾶ——]

VI. 225. C. D. Xenarchus,

1. οἱ μὲν recte MS. A.

13. νεκρὸς οἷα omittunt, δέ ante τις addunt, ambo Schweighæuseri MSS.

lege,

ἔκειτο μέτα τῶν ἰχθύων, βοᾷ δέ τις
ὕδωρ, ὕδωρ· ὀδ'—confer Aristoph. Acharn. 1175. Thesm. 248. ed. Br.

16. κατὰ τῶν δ' ἰχθύων ἀπαξάπαν. hoc ex Casauboni, illud ex Grotii conjectura.

VI. 242. E. 7. Ὅλολυς οὗτος (εὐθύς) ἐστιν ὅλολυς MS. A. [Vide Phot. v. Ὀλόλυς.]

F. 4. Καινεὺς Casaub.—ἄρνα (ποιμένος) MS.

lib. pag.
MS. uterque: Epitome Hæscheliana; Eustathius.

[VI. 243. F. 6. ὀψώνει, si memini, R.P. Vide Adverss. p. 82.]

VI. 248. E. 2. ἔφησεν, ἐπιλανθάνομαι. ἔφη MS. Ep. MS. A.:—εἶναι φημὶ ἐπ. lege, ἵν', ἔφη, μὴ ἐπιλανθάνωμαι. Infra x. 427. F. 4. ἵν', ἔφη, μὴ γνωσθῆς [Vide Adverss. p. 87.]

VI. 262. E. 1. Epicrates δυσπράτω, ὁ δὲ χοαπίη sic Aldus p. 91. 45. unde fecerat Porsonus, ὁ δὲ χολὴν ποιεῖ. quam conjecturam vero proximam esse evincit MS. Mus. Brit. lectio χοα -αιν ποιεῖ i. e. χολᾶν. [Vide Adverss. p. 89.] Grammaticus Sangermanensis apud Montfaucon. Bibl. Coislin. p. 484. Koppiers. Obs. Phil. p. 23. citante R. P. χολᾶν, τὸ ὀργίζεσθαι. Ἀντιφάνης. [χολᾶς Strato Athen. IX. 382. C. P.P.D.] Nempe comœdiam Δύσπρατον alii Epicrati, alii Antiphani tribuebant.

Mox *forsan* legendum judicat R.P.

καὶ λάμυρον ἡμῶν ὅς ἂν
φάγῃ τι τούτων*

* [Vide Gaisford. ad Eur. Suppl. p. 208.]

VII.

lib. pag.

VII. 280. F. 1. λεπομένους. [ut omnes MSS.]

VII. 301. D. 3. Inter paucas admirabilis est emendatio Valckenærii Ep. ad Röver. p. 45. ΛΑΒΕ', ΜΟ'ΣΧΕ, ΤΟ'Ν

VII. 310. E. 2. Archestratus Bentleii κουφαστελεβώδη verisimile videtur R.P. [De confusione γ et ττ vide infra ad Etymol. M. p. 262, 4.]

VIII. 336. C. Amphis:

Πῖνε, παῖζε· θνητὸς ὁ βίος, ὀλίγος οὐπὶ γῆς χρόνος·
Ὁ θάνατος δ' ἀθάνατός ἐστιν, ἢν ἅπαξ τις ἀποθάνῃ.

seu,—ἐσθ', ἅπαξ ἐάν τις ἀποθάνῃ. Lucret. III. 882. *Mortalem* vitam *mors* cum *immortalis* ademit. R.P. in Censore Critico (*Brit. Critic, May*, 1801. p. 459.), e Mureto Var. Lect. XIX. iii. (Vol. ii. p. 476. ed. D.R.), et Grot. Excerp. p. 519.

VIII. 343. B. 7. [MS.A. ἢ Νίλλου (sic) βία, unde Νείλου Schweighæuserus, conferens VI. 240. F. cui assensisse Porsonum non dubito, quamvis id diserte notatum non inveniam.

lib. pag.

inveniam. Certe damnabat Valckenærii conjecturam Κόρμου, in Epist. ad Rov. p. 65. P.P.D.]

IX. 384. F. 6. Philippides γελάσασ' (ἡδέως) forsan leg. R.P. [vide Adverss. p. 112. ἡδέως conjectura est Dorvillii ad Charit. p. 145. P.P.D.]

IX. 392. E. ult. Eupolis μικράττ' ὀλίγα γ' pro ὀλίγ' ἄττ' in Aristoph. Vesp. 55. μέτριά τοι pro μέτρι' ἄττα Nub. 1137. R.P. [Vide ad Etymol. M. p. 262, 4.]

IX. 396. C. 7. Alcæus; vide p. 187.

IX. 396. D. 4. Heniochus ὁ βοὺς ὁ χαλκοὺς ἦν ἂν ἐφθὸς δεκαπάλαι. Supra 1. 23. E. 6. Philonides. Aristoph. Equit. 1151.

IX. 404. F. Dionysius. [Vide Adverss. p. 114.] τὸ δεῖπνον[1] (εἶτα δ' εἰδότ') ἐγχειρεῖν ποιεῖν ἂν μὲν γὰρ ἕν τις τοῦτ' ἐπιβλέψῃ μόνον τοὔψον ποιῆσαι κατὰ τρόπον, πῶς δεῖ τίνα τρόπον παραθεῖναι[2], δέσποτ'———

[1] Pro his ἢ τὸ δεῖπνον MS. A.

[2] Hic subdubitabat R.P.—mox ἂν μὴ προΐδῃ, ni fallor, legebat.

IX. 409.

lib. pag.

IX. 409. F. 1. ἠριστηκΟΤΕΣ [Ὁ ΠΑΓΣ] περιείλε [Vide Adverss. p. 229.] l. 3. forsan ὀπώρινους. Hesychius, ἀνδρόπαις· ἀνδρούμενος ἤδη παῖς, ἢ ἀνδρὸς φρόνησιν ἔχων παῖς. ut recte VV. DD. pro ἤδη πῶς——ΕΧΟΝΤΕΣ

X. 416. D. 4. Alcman.

ὥρας δ' ἔσα κε τρεῖς, θέρος,
καὶ χεῖμα, [1] κὠπώραν τρίταν,
καὶ τέτρατον τὸ [2] Fῆρ ὄκα
σάλλει μὲν, ἐσθίεν δ' ἄδαν
οὐκ ἔστι.

[1] χειμάχῳ παρ αν MS. A.

[2] τὸ ἠρόκας ἀλλ' εἰ μὲν MS. A. [Vide Gaisford. ad Hephæst. p. 243.]

X. 421. E. 9.

τονδὶ δὲ ναστὸν, Ἀστίωνος μείζονα

τονδὶ δὲ ναστὸν Heringa Obs. Crit. p. 279. (ἴδεν MS. A.)

X. 446. D. 8. Menander

A. Ἑλλέβορον ἤδη πώποτ' ἔπιες, Σωσία;
C. Ἄπασι. A. Πάλιν οὖν πῖθι· μαίνει γὰρ καπῶς

Primi versus emendatio Heringæ debetur, p. 241, Bentleii vestigia prementi. MS. Athenæi, teste *Jacobo Gronovio*, Infam.

lib. pag.

Emend. Menandr. p. 82. habet, πᾶσιν πάλινυν πῖθι μένει γὰρ κακῶς. βάλλ' ἐς κόρον

fluxit ex ἀλλεκόρον ϛε i. e. ἀλλεκορον sic in Porsoni nota ad Orest. 418. pro κακῶς εἰπὼν typothetæ dederant κάϛκῶς εἰπαὼν P.P.D.

XI. 466. F. 8. Achæus.

τὸ γράμμα φαίνων [1]

[2] οῦ, ν, τό, ϑ' ῡ πάρεστιν, οὗ κάπουσίαν cujus etiam absentiam indicant.

[1] φαίνων Toupius ad Suid. II. 552.

[2] ω, ν, ΤΟΥ˜ Υ (i. e. τό, ῡ' 'Υ) MS. A.— MS. A, in loco, οῦ, non ō, scribit, 466. F. 10, 12. 467. A. 2, sed 467. A. 6, habet ō cum editis.

XI. 471. E. 5. MS. A. γαῖα κεραμίτιος ε ϑηρικλῆς

lege ὦ γαῖα ΚΕΡΑΜΙ', ΤΙ'Σ ΣΕ Θηρικλῆς

ib. F. 2. ἐπίτηκτον (et sic *Coraiyus*)

X. 482. D. Ephippus

v. 2. recte Casaub. Κότυν

v. 3. κατὰ δεῖπνον

v. 4. λητι τοι κησαιμι MS. Supple ΛΑΧητι

lib. pag.

ΛΑΧητί τ' οἰκήσαιμι ——

[v. ultimo q. annon Εὐριπίδην legerit R. P. Certe vel hoc vel Εὐριπίδηι legendum. P.P.D.]

XI. 495. C. 2. recte Casaub. ΚΛΕΙΤΑΡΧΟΣ. Vid. infra E. 9.

E. 6. MS. A. καὶ τηγυίης i. e. κατηγυίης.

XI. 500. B. ult.

Nempe erravit Athenæus, ΣΚΥΦΟΣ in Ephoro pro ΣΙΣΥΦΟΣ legens.

XII. 513. D. Sophocles Iphigenia

νοῦν δεῖ πρὸς ἀνδρὶ, σῶμα πουλύπους ὅπως πέτρᾳ, τραπέσθαι γνησίου φρονήματος.

i. e. δεῖ τὸν νοῦν πρὸς ἀνδρὶ τραπέσθαι ἀπὸ τοῦ γνησίου φρονήματος, ὥσπερ πουλύπους τὸ σῶμα πρὸς πέτρᾳ τρέπεται ἀπὸ τοῦ γνησίου χρώματος—

XIII. 568. E. ult. ὕφεσιν ἱστώσας, ὅσας—Nuspiam corripitur prima in οἷος, quamvis sæpe corripiantur οἷός τε et τοιοῦτος.

XIII. 569. A. 3. Ἑλλάδος ἔγωγε τῆς ταλαιπώρου στένω,

lib. pag.

ἢ—Parodia est Euripidis Iph. A. 371. de *Cydia* v. Ruhnken. Hist. Orat. LXXIV.

XIII. 569. C. ult. ἔχονθ',

ἃς πῶς ποτ',—

ἃς MS. A. Conceditur illa elisio.

XIII. E. 4. πρῶτον (βροτῶν) recte Casaubon.

XIII. 570. F. Laudabat enim, si memini, Porsonus egregiam illam emendationem Fr. Jacobsii pro Θεῶν restituentis ΟΣΟΝ. Θεὸν τὸ μ. Ald. et MS. A. unde recte Schw. ὅσον τὸ μ. [P.P.D.]

XIII. 579. A. 1. πληγὴν (ἑκατέρου)—Hanc vocem e conjectura addit R. P. [M.D.]

XIII. 580. D. 6. ἐρίφια

E. 2. ὑπολειπόμεν' ἂν εἰς

δ' omittit MS. A.

XIII. 581. C. 5. χαλκοτύπος τις σφόδρ' ἀφυὴς

E. 2. καθιππάσθαι

F. 2. ἔπειτεν, εἰπεῖν. Ionice: ita *Macho.*

F. 3. ἐδοκίμαζον.

XIII. 582. E. 4. ταρτημ. aphæresi pro τεταρτημόρ. ut τράπεζα i. e. τετράπεζα.

E. 6. ἡ δ' ὡς ἀπηγγ. (ὡς MS. A.)

XIII.

lib. pag. ὅτ'

XIII. 582. F. 3. ὅτι τὸν μέγαν ποτ' ἐραστὴν κατέφαγε i. e. ποτ', ὄντ'

F. 4. μέλι om. MS. A. totum versum Epit. lege, ὠνησόμενος, χελιδονείας τ' ἰ.

XIII. 583. D. 3. [MS. A. pro ἐπὶ τὴν αἶγ' οἶος, dat ἐπειδὴ γιαιοῖος—] l. οἶος ἐπὶ τὴν αἶγ' ἐστιν vel ἔστιν ἐπὶ τὴν αἶγ' οἶος. Prius melius.

XIII. 587. F. 1. [Ἰσθμιὰς δὲ καὶ Νέαιρα κατασέσηπε καὶ φίλα·
Κοσσύφας δὲ] καὶ—sic suppletur hiatus ex MS. A.

XIII. 598. A. 2. Κνίζετο.

Supra XIII. 577. E, F.
ἡ Λαμία δ' ἦν αὐλητρὶς, ἧς σφοδρ' ἡδέως σχεῖν φησὶ, κνισθῆναί τε τὸν Δημητρίον, sic lege, collato Lennepio ad Phalarin p. 332.

XIII. 598. E. 3. Hermesianax

Lege Εὐριπίδη in vocativo.

XIII. 598. antep. πυκνά.

XIII. 598. ult. MS. A. οιδενον. R. P. ad Weston. p. 40.

XIII. 599. A. 7. Οἴω δ' ἐχλειημένον ἔξοχον ἐχρῆν πολλῶν δ' ἀνθρώπων εἶναι Σωκράτη ἐν σοφίῃ.

MS.

lib. pag.

MS. A. (et Ven. apud Ruhnk.) etc. vide p. 41.

XIII. 599. C. 2. ἐξ Ἐφύρης ἐϐίω

XIV. 640. B. 4.

1. Μόσχων τε σὰρξ τέρεινα,—
6 α
2. Μόσχων τε τέρεινα σὰρξ—
3. Μόσχων τέρεινα σὰρξ,
4. Μόσχων τέραιναι σάρκες.

Eurip. Bacch. 1125. ed. Brunck. σάρκας Πενθέως. lege ob metrum σάρκα.

XIV. 641. (male not. 637). C. 1. καίπερ πέδ' ἄφ.

XIV. 642. E. [vide II. p. 58. A. et R. P. Adverss. p. 55.] 8. φοινικικοῦ [Casaubon.]

XIV. E. 9. ἴτρια τραγήμαθ' ἧκε

[Nempe MS. εἶτ' ἴτρια τραγήματά θ'. i. e. εἴτρια, τραγήματα ἧκε. ἧκε *Corayus*, non *Valck.* ad Phœn. p. 66.

XIV. 644. F. 6. MS. A. χαιρίππου κεαι ἐς πέττιν τινά.—lege, τὸν ἄμητα, χαίριππ', οὐκ ἐᾷς πέττειν τινά.

Nempe

lib. pag.

Nempe ι in πίττειν omissum, ex margine in locum alienum irrepsit. [Vide Adverss. p. 142.] [E.M. P.P.D.]

XIV. 645. E. pen. αὐτὸν recte: male Schw. αὐτῶν. deinde μηθ' ἁρμονιῶν—[M.D.]

XIV. 646. F. 7. Χαρίτων με νομίζει MS. A. l. ΜΕ'Ν 'ΟΖΕΙ

XIV. 661. B. 6. MS. A. ενταπερως. Lege, ἐταπέρωσεν πνικτόν. Sed locus, qui valde corruptus est, mutilus videtur.

XIV. 662. C. 6. ἀναγεγράμμεθ'—i. e. Nomina nostra non publicis tabulis in foro et similibus locis inscripta, sicut aliorum coquorum. [M.D.]

XIV. 662. D.

τὰ μεγίστα—πόσα ταῦθ';—ὁπόσα; τοὺς τεθνηκότας,

["Οταν περ ὀσφρανθῶσι, ποιῶ ζῆν πάλιν].

Vide Adverss. pp. 94. 144.

XV. 665. D. 3. σπονδὴ με ἤδη MS. A. lege, σπονδὴ μὲν ἤδη γέγονε, καὶ πίνοντες εἰσὶ πόρρω

[Vide

lib. pag.

[Vide Suppl. Præf. ad Eurip. Hec. p. 44 =40]

xv. 668. A. 2. κνημὶς δὲ περὶ σφυρὸν ἀρθροῦται, (———ἔτ' ἔρως———recte Corayus et Jacobsius. R.P.)

C. 4. fortasse, καὶ Ἵππαρχος—vid. infra p. 691. C. 9.

xv. 677. B. 1. στεφάνους θ' ὑπογλωττίσιν, ὅταν πίνητέ που,

κἂν καλλιερῆτε,

στεφανοῦσθ' *Schw.* post R. P. ad Weston. p. 44.

xv. 684. B. 6. ὅσσα τε κ' οἷα οἷς Schweighæuseri membranæ. Lege, ΚΟΙΛΟΙΣ—

xv. 693. C. 1. ὡς ὑπό τι

2. ἡ τοῦ μὲν ἀγαθοῦ δαίμονος πρώτιστα γὰρ

4. ἡ τοῦ δὲ

5. ἀπώλεσε *ναύτην—κατεπόντωσέν μ' ὑπό τι supra IV. 157. A. 3. XIII. 578. C. 6. D. 8.

* Canterus.

xv. 700.

lib. pag.
xv. 700. B. 1. Ὑβρει, "a *Racket*" [τῆς μὲν νυκτὸς ὑβρίζουσα Xen. Memorab. II. i. 30. Vide Adverss. p. 148. et de ην et κυ confusis vide R. P. ad Odyss. Ξ. 206.]
xv. F. 7. R. P. ad Hec. 2. ed. 3.

AD ANAXANDRIDEN.

Anaxandrides Stobæi XXXIX. 237. 41. (XLI. 159. Grot.)

Ὅστις λόγους γὰρ παρακαταθήκην λαβών. Sic Trincav. Gesn. Grot.

ὡς ante λαβὼν pessime infercit Brunckius Gnomic. p. 184. Porsonus, ὅ λ. παρ. γὰρ λαβών. vocula transposita, in qua collocanda multum licentiæ sumere observabat recentiores comicos. (Adverss. 292.) [P.P.D.]

AD MENANDRUM ET PHILEMONEM.

[P.P.D.]

Bentl. No. 31. Cantab. 1713. Ed. Gesneri 2, ubi locus primum est vulgatus, habet σμικρὸν ἢ—recte igitur Bentleius.

No. 34.

No. 34. εὕροις ἂν ἐν τοῖς πᾶσιν [ut MS. apud Brunck. ad Eccles. 82.]

Bentl. No. 39. Θυγατέρ' ἂν ἄ. repetita particula [ut legit Pauwius Philargyr. p. 22.]

P. 56. Cler. Schol. ad Plato. (*Phædo*. p. 382. A.) p. 10. lege, καὶ Μένανδρος ἐν τῷ ἑαυτὸν τιμωρουμένῳ· Πρὸς τῆς Ἀθηνᾶς ΔΑΙΜΟΝΑΓΣ, γεγὼς ἔτη Τοσαῦτ'; ὁμοῦ γάρ ἐστιν ἑξήκοντά σοι. Ter. Heautontim. I. i. 10. *Nam pro deum atque hominum fidem, quid vis tibi? Quid quæris? annos sexaginta natus es, aut plus, ut conjicio.*

ibid. Pugione p. 56. Cler. οὐχ ὅθεν ἂν ᾤμην ἠτύχηκα· πάντα δὲ

P. 41. l. 5. Bentl. "Non est proceleusmaticus." Adverss. p. 292. Lege, ὁ λογισμῷ διαφ. [T.K.]

No. 91. Bentleii conatum inter felicissimos numerare solebat R. P.

98. καὶ περιθεωσάτωσαν. Anti-Atticista Sangerm. p. 99. θεώσειν καὶ θεῶσαι, κατ' ἐνδείαν τοῦ ῑ. τὸ περιενεγκεῖν θεῖον καὶ καθῆραι. Ἀραρὼς Καμπυλίωνι.

101. A. ὦ χαῖρε Γλυκέρα. Γ. καὶ σύ. A. πολλοστῷ

λοστῷ (ut recte editur apud Priscianum. πολλοστῷ χρόνῳ Aristoph. *Pac.* 558. ἴτει Cratin. Jun. *Athen.* xi. 460. F.)

[127. l. 12. κακὸν improbat R. P. posthum. ad Eur. Suppl. 1089. Qui nescio an alicubi legit ἦν ἄρα, ut Eurip. Troad. 412. Hoc equidem malim. ἄρα e Schol. et Rav. reddendum Aristophani Equit. 384. ut recte Br. Ibid. 936. inserit R. P. ante ἀποπνιγείης. P.P.D.]

128. Dudum exstabat συμμανῆναι in Sylburgii collectaneis. [Imo in addendis ad ed. Paris. 1629. pp. 70, 71. P.P.D.]

191. Recte Stobæus, τὴν γὰρ ὁμόνοιαν —Fragm. incert. 34. p. 208. Cler. τὸ ψεῦδος [ut Valck. Diatr. p. 258. A.] vel ψευδὲς, pro πιθανὸν, quod ex πιθανωτέραν natum est.

132. p. 236. Cler. πλὴν ἕτερος, ὃς ἂν ᾖ

P. 254. v. 480. δεῖ γὰρ ἐπ. 482. αὐτῶν

No. 227. (ἀγαθὰ) τὰ λίαν ἀγαθά (Schol. Plat. p. 14. Adverss. p. 130.)

231. οὐ καὶ π.

235. Vox ἴαμα, Hippocrati, Herodoto, Thucydidi, Platoni usitata, nunquam nisi in locis aut mendosis aut suspectis apud Tragicos

Tragicos vel Comicos reperitur. κουφίσματα Schol. Venet. ad Il. O. 393. sed recte θελκτήρια Schol. Æsch. P. V. 373. Hinc emendandus locus Æschyli apud Plutarch. de Consol. p. 106. C. ὅστις μέγιστον φάρμακον θνητοῖς κακῶν. (Vide Præf. ad *Eur.* Hec. p. x. not. ed. 1811.) [Scriptores recentiores, et ipse Plutarchus, voci φάρμακον, quæ sua ætate in malam partem fere accipiebatur, ἴαμα adjungebant, ad tollendum dubium*.]

238. Recte Bentl. ὁ δέ μ' ἠκολ.

239. Totus locus spurius est.

264. p. 278. Cler. Plauti Cistellaria est versio Fabulæ, unde desumtum est hoc fragmentum ; vid. Act. I. Sc. i. 91. et Lambinum.

Ammonius p. 42. ed. Valck.

καὶ περιβόητον πᾶσιν ἀνθρώποις (ποιεῖ) ὁ Κρατής. Verba videntur esse Menandri P.P.D. [ΠΟΙΩΝ *J. Pierson.*]

Idem p. 67. l. 5. dele ΕΊΣ ΤΗ'Ν ex var. lect. orta, et ΈΚΤΗΝ servato, assume duas

* Hæc, quæ uncinis inclusi, non nisi diu post audita descripsi.

voces

voces ex MS. Mus. Brit. et lege, ἄμεμπτος, ἕκτην ἐπὶ δέκα—Polyænus III. p. 218. ed. Casaub. 289. Masvic. *Chabrias die Boëdromionis XVI. pugnare decrevit*, ὅτι ἦν μία τῶν λθ' μυστηρίων. Porsonus, τῶν Αθ. i. e. Αθήνησι.

Photius v. σκυθρὸς· ἐγὼ δ' ἀγροῖκος, ἐργάτης, σκυθρὸς, πικρὸς, Φειδωλός. [MS. Galeanus, φειδ῾λό i. e. φειδωλός. Ridiculam lectionem, φειδώλογος, quam exhibet Hermannus, idcirco memoravi, ut simul monerem ambo Hermanni apographa descripta esse ab hominibus palæographiæ prorsus ignaris, et Dresdense (quod signatur D.) passim interpolatum e Suida. Porsoni apographum nunc penes Coll. Trin. subinde emendationes exhibet: v. c. in Σταθμοῖς, quam infra vide suo loco. P.P.D.] Vertit Terentius Adelph. V. iv. 12. *Ego ille agrestis, sævus, tristis, parcus, truculentus, tenax*—

Adversaria, p. 294. v. 4. ἐν ᾧ Photius v. στροβῆσαι· de voce στρόβιλος conferas Phrynichi Σ. Π. p. 63. Lex. Rhet. p. 302.

5. " Forsan προσέβαλεν" inter lineas hisce oculis

oculis egomet vidi, et fragmentum emendatum coram exscripsi. Paucis abhinc annis (1800) Vir summus hanc conjecturam manifesto reponendam judicavit. 7. Nuperrime consilium mutavit, et ἀντίχεσθαι Normanni solertia erutum maluit R.P.; quod per ellipsin defendas. Hujus formæ antiquissima exempla præbent Homerus Il. A, 582. B, 10, 15, 75, etc. Marmoris Sigæi primaria inscriptio l. 8. Monumentum hoc, detritum licet atque corrosum, eruditis Græcæ antiquitatis scrutatoribus in Musæo ELGENIANO reservatum esse gratulamur. Sed mutatione non opus est; ἔσται τάδ'. ἀλλ' ἔστω τε, κἀυτὸς ἀντέχου. Soph. Ph. 893. Ἀντέχου θυγατρός· Iph. A. 1367· Μήτ' ἀντέχου τοῦ γ' Troad. 722. καὶ σὺ, παῖ, τοῦδ' ἀντέχου. Aristoph. Acharn. 1121. Vide quoque Lex. Sangerm. p. 408.

AD

AD PHILEMONEM.

P. 326. ed. Cleric.

πεπλασμένου

[οὐτ' ὄφελος *οὐδὲν εὖ γεγραμμένης γραφῆς]

No. 274. τί πλέον ποιοῦμεν; οὐδέν

——τὸ δένδρον τοῦτο.

282. φὰν οἷς μὲν ἔχομεν, τοῖσδε μηδὲν χρώμεθα,

ἃ δ' οὐκ ἔχομεν ζητῶμεν, ὧν μὲν διὰ τύχην

285. Versus 6—9 post 12 ponendos esse suspicanti mihi non repugnabat R.P.; nihil tamen plane decernens.

Clericus Præf. ad Philarg. pp. 39, 40. Cujus maligne excusando accusat Bentleium, error nullus est. Non hunc versum, sed *primum* totius fragmenti Callimachei CXLV. Ἑβδομάτῃ δ' ἠοῖ emendat Bentleius.

Stobæi Flor. 453, 4. Grot. [Τὰ τύχης φέρειν δεῖ ἠπίως τὸν εὐγενῆ.] Dele hæc et ἐν Ἡνιόχῳ supra. Vide p. 455, 25.

* De οὐδὲν subdubito. P.P.D.

AD THEOCRITUM.

l. 66. Lege, Πᾶ ΤΟ'Κ' ἄρ' ἦσθ', ὅκα Δάφνις ἐτάκετο,—Hanc correctionem condiscipulo sibi carissimo anno 1779 memoravit R. P.

XXIII. 46. Γράψον καὶ τόδε γράμμα, τό σοι στίχοισι χαράξω Lege, τὸ ΣΟΓΣ ΤΟΙΓΧΟΙΣΙ χ. [E.M. et P.P.D.]

AD TOUPII *curas posteriores in* THEOCRITUM.

P. 15. l. 22. adde, et *Eustath.* in Iliad. B. 235. p. 211. l. ult. Pherecrates ἐν Ἀγρίοις apud Suid. v. Ἄπια. Schol. in Aristoph. Eccl. 355.

P. 17. l. 18. Sed vulgatam lectionem *Callimachi* recte defendit *Valckenærius* ad *Theocrit.* Adoniazus. 40. p. 347.

P. 18. l. 2. adde *Homer.* Il. P, 57. *Plutarch.* II. p. 112. D. ap. 739. *F. Alexin* apud *Athen.* IV. 4. p. 134. A.

P. 31.

P. 31. l. 25. Κάρκινός θ' ἵκοντ' ἰχῖνος θ'—*Valckenærius* ad *Euripid.* Phœniss. 196. ut sit σχῆμα Ἀλκμανικὸν, de quo vide *Toupium* supra VI. i. p. 13.

l. penult. sed ita prius *Valckenærius* ad *Euripid.* Phœniss. 277. p. 100. a.

Alexander Ætolus Parthenii (Galei Scriptores Mytholog. p. 372, 3) p. 372. ult. Πειρήνης—p. 373, 7. pro θαλάσσης lege τραπέζης. ib. 5. b. ἤρικεν οὖσον Pierson. ad Mœrin p. 194. [P.P.D.]

AD ANTHOLOGIAM *H. St.*

I. 47.=III, 5. An. Gr. *Brunck.*

Οὐχ ἅλις—] Malim, H οὐχ ἅλις—

—p. 83=I, 417. ὕδωρ δὲ πῖνε, κοὐδὲν ἂν τέκοις σοφόν.

—p. 115=II, 433. Ὁ φθόνος—] Lege, Εἰ φθόνος—

II. p. 130.=III, 164. Εἰρήνη πάντεσσιν, ἐπίσκοπος—Episcopus ille est *Dioscorus* Alexandriæ Patriarcha, sicut observavit *Lacrozius* Hist. au Christian. d'Ethiop. et

d'Arm. IV. p. 361. laudatus a *Wesselingio* ad *Diodor. Sicul.* T. II. p. 595. non laudatus a *Gibbono* Histor. Rom. T. IV. p. 568 —9. eandem observationem proferente.

—p. 160=II, 22. LIX. διὰ καῦμα—δροσερᾶν—λιβάδων *Suid.* v. ἀβρόμιος.

III. p. 205=I, 200. XV. Μνᾶμα* τόδε—*Σᾶμα ex *Suida* v. δαφοινὸν et v. μενεδάϊος legendum, quod fere perspexit *Kusterus* ad locum posteriorem.

—p. 217=III, 63. LXXIX. *Ἦν ἄρα—*Χρῆν ex *Herodoto* I. 8. *Opsopœus.*

—p. 236.=II, 139. XXIX. Ἡνίκα σεῦ δακρυτὰ κατὰ χθονὸς ἠρία τεῦχον, δυσδακρυτὰ —τεύχω *Suid.* v. ἠρία.

—p. 276.=I, 136. Μολπῆς δ' οὐ *λήθη—*λῆγεν *Suid.* v. μολπή. vide *Toup.* Cur. Nov. p. 98. λήθει solœce ex 3 MSS. *Brunckius* I. p. 136. Sed legendum λήγει.

IV. p. 353.=III, 222. CCCXXXVII. *ἐσμὸν ἐραστῶν—*Ex *Platone* infra p. 421.=I, 170. VII.

VI. p. 419=III, 54. LIX. *ἀμεργόμενον·—*ἀμελγόμενον· *Suid.* v. πτώξ.

—p. 436

—p. 436=III, 44. ἐξεφόβει. ἐξεσόβει *Suid.* in v.

—p. 441=III, 118. XXV. 7. ἐμεῖο—ἐμοῖο *Suid.*

VII. p. 459=III, 77. XIX. συνεστιάουσα—Legendum, συνεψιάουσα ex *Suida* in v.

—p. 461=III, 114. XIII. 3. Theocrit. VI. 17.

—p. 463=III, 40. XX. 4. Οὐ λάθε· Si hoc epigramma citat *Hephæstion* p. 54.* pro Οὐ λάθε legendum est, Παῖς ἄτε, aut forsan ita fuerat in epigrammate, quod compilavit *Agathias*.

—p. 468=II, 87. XVIII. 3. adde distichon ex *Suida* v. λύγδινα. *Toup.* Cur. Nov. p. 93.

—p. 471=I. 15. L. 2. *πυκνὰ—*πικρὰ recte *Suid.* v. λαμυρός †.

Euenus Parius epigr. v. apud Br. I, 164. collato *D.R.* ad *Rut. Lup.* p. 39. lege, ἢ δέος ἢ λύπη παῖς πατρὶ πάντα χρόνον.

[P.P.D.]

[* Gaisford. ad l. p. 92.]

† [Notas breves in Anthologiam cum gratia impetrav e Viro natalium splendore, et ingenuarum artium scientia nobili, Reverendo *Gualtero H. Aston*, S. T. P.]

AD HERODOTUM.

Lib.

[I. 56. ταῦτα γὰρ ἦν τὰ προκειμένα ΈΟΝΤΑ τὸ ἀρχαῖον, τὸ μὲν Πελασγικὸν, τὸ δὲ Ἑλληνικὸν ἔθνος—Conjecturam meam, ΕΘΝΕΑ probare videbatur R.P. Istæ repetitiones solennes sunt Herodoto: vid. I. 75, et 84. P.P.D.]

I. 182. οὗτοι post οἱ αὐτοὶ habent non solum *Ask. Pass.*, sed et Aldus et omnes editiones ante Gronovium, credo etiam, omnes MSS.; certe habet *Arch.*; corrige igitur in textu, οἱ αὐτοὶ οὗτοι, ἐμοὶ—

IV. 148. lege, τούτους δ' ἐξελάσαντες ἐκ τῆς χώρας, σφέας ἑωϋτοὺς ἓξ μοίρας διέλον· Vide Adverss. p. 44.

[Quædam de indole Codicis Herodotei "*Arch.*" ab editoribus designati, et in Bibliotheca Collegii Emmanuelis Cantabrigiæ adservati, in pura pagina præfatus est R.P.]

Hic liber olim *Gulielmi Sancroft*, Archiepiscopi Cantuariensis, a *Thoma Galeo*, sed valde negligenter, longe diligentius in

in usum editionis Wesselingianæ ab *Antonio Askew* collatus est, ut tamen non pauca omiserit, quædam etiam minus recte notaverit. Quod in omni fere collatione fit, præsertim in ea, ubi magna variarum lectionum pars ad dialecti rationem vel servatam vel neglectam pertinet. Quid mirum igitur, si dativum Ionicum μήνεσιν ex *Arch.*, ut vocatur, nostro IV. 43. (hujus MS. pag. marg. 238.) enotavit, eundem VIII. 51. (p. m. 478.) non enotavit? Aliam leviculam *Askewii* omissionem exempli gratia notabo. In Herodoto IV. 94. ita notantur variæ lectiones in ed. Wess., cum antea Ζάμολξιν legeretur: "Ζάλμοξιν. *Arch.* V. Vall. ora Steph. Pass. Ζάλμοξιν Med. Ask." Sed hæc nota sibi contradicit. Lege Σάλμοξιν Med. Ask. Hoc vitium, in erratis sublatum, retinuit *Borheckius*. Quod de ora Steph. ait *Wesselingius*, verum est de Græco-Latina Stephani editione, non de Græca; ubi est Σάλμοξιν, quod etiam habet *Arch.* in margine (p. m. 254.)

254.) Totam igitur notam sic refinge: "Σάλμοξιν Arch. V. Vall. Pass. Σάλμοξιν Arch. in marg. Med. Ask. ora Steph." Dignus certe hic codex, qui, si iterum edetur Herodotus, paullo accuratius iterum examinetur. Numerus marginalis paginam indicat editionis Genevensis 1618.

AD THUCYDIDEM.

Lib.
I. 1. ἀδύνατα—two MSS. in our Public Library read so: though, as one of them is Hudson's *Clar.*, it may be already noted in his edition, which at present I have not by me. [Conf. R.P. ad Xen. Anab. p. 237. l. 5. ed. Cantab. Valck. ad Herodot. III. 61. ad Hipp. 370. Ἀδύνατα εἶναι· ἀντὶ τοῦ ἀδύνατον· πολλάκις γὰρ κέχρηται Θουκυδίδης τοῖς πληθυντικοῖς ἀντὶ ἑνικῶν, μάλιστα δὲ ἐπὶ ταύτης τῆς λέξεως. Lex. Seguerian. p. 342].

In

In MS. marked Nn. 3. 18. in the Public Library, Cambridge, and the same as Hudson's *Clar.*, is a curious reading, VIII. 93. Οἱ δ' ἐν τῷ
πειραιεῖ ὁπλῖται τόν τε ἀλεξικλέα
ὃν ξυνέλαβον ἀφέντες, καὶ τὸ
τείχισμα καθελόντες, ἐς τὸ πρὸς τῇ
μουνυχία διονυσιακὸν * θέατρον * τὸ ἐν τῷ πειραιεῖ.
ἐλθόντες, καὶ θέμενοι τὰ ὅπλα,
ἐξεκκλησίασαν. καὶ δόξαν αὐτοῖς,
εὐθὺς ἐχώρουν ἐς τὸ ἄστυ.

It is no objection to this reading, that it is in the margin; for all the marginal readings are added on a revisal by the same hand from a collation of other MSS. [Διονυσιακὸν τὸ ἐν τῷ Πειραιεῖ θέατρον *Cass.*]

AD PLATONEM.

Hipparch. 2. F. Læmar. Πολίτη μὲν ἐμῷ τε καὶ σῷ, Πεισιστράτου δὲ υἱεῖ τοῦ ἐκ Φιλαίδωνος Ἱππάρχῳ, ὃς τῶν Πεισιστράτου παίδων ἦν

ἦν πρεσβύτατος καὶ σοφώτατος. Restituo τοῦ ἐκ φιλαϊδῶν Ἱππάρχῳ, *Meursius* in Pisistrato, p. 4., *Simson* Chronic. 3425. ed. Wesseling. Conf. *Spon.* de Pag. Atticis p. 38, 9. Steph. v. Φιλαΐδαι, et *Heringa* Obs. 236. Quod reduxerat *Meursius*, confirmat Scholiastes *Platonis* nuper editus L. Bat. p. 85. Φιλαΐδων] Φιλαΐδαι, δῆμος Αἰγηΐδος. Sed quid ultra operam et oleum perdimus? Insurrexit *Taylorus* *, nostratibus Platonis ὁσίων καὶ ἱερῶν ἐξηγητὴς εὐηθέστατος, qui vertendo enarrat, "My fellow citizen, and likewise yours, Hipparchus the son of the *Philaedonic* Pisistratus, and the eldest and wisest of the sons of Pisistratus. ["Quis autem Œdipus hæc versionis ænigmata interpretabitur? Aut quid tanto molimine libri in linguam magis familiarem transferuntur, si Græca intellectu sint facilia, Anglica intelligi non possint?" οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἕτοιμα μᾶλλον τρέπονται.]

* ["Self-created Polytheist of Great Britain." R.P.]

Timæus

Timæus in Lex. *Plat.* v. Ἐχέγγυον. τὸ διὰ πίστεως ἄξιον οὕτως καλεῖ. "In καλεῖ intellige Πλάτων. Quo magis suspicor, hanc glossam non aliunde migrasse, sed in *Platone* corruptam latere." D.R. Optime: integram enim vocem sub glossa delitescentem Vir eruditissimus, nuper Oxonii decus, eruit: Alcib. I. 38. A. Læmar. Ἀσφαλὴς γὰρ εἶ ἐγγυητής. Repone, ἐχέγγυος. Hoc quidem sane luculenter. Suidas, Ἐχέγγυος. ὁ ἀσφαλὴς ἐγγυητής, ὁ διὰ πίστεως ἄξιος. MS. Clarkianus vulgatam exhibet. [Eur. Med. 388.] Hanc certissimam emendationem mecum communicavit, et suo calculo comprobavit R.P.

Euthyph. p. 48. B. In Schol. initio pro Πιτθὶς et Πιτθεὺς lege Πιτθεῖς.

Phileb. p. 160, 12. Bas. = 78. E. Laem. καὶ σὺ μὲν ἀποκνᾷν ἔφης αὐτὴν, ἐγὼ δὲ τοὐναντίον ἀποσῶσαι λέγω. ἀποκνᾶς p. 217, 10. Aldus, ἀποκνᾶις Ἔφης MS. *Clark.*, unde legendum minima mutatione ἀποκναῖσαι φής—nusquam voce ἀποκνᾷν utitur *Plato.* Vide D.R. ad Tim. p. 42. [P.P.D.]

De

De Repub. III. p. 440. B. πάσας δὲ διεξόδους διεξελθὼν ἀποστραφῆναι λογιζόμενος, restitue, λυγιζόμενος (*writhing himself into all postures*) e Schol. p. 156. Phot. et Suid. Conf. H. St. Thes. T. III. 1078. G. et Ind. v. Λυγίζομαι. In Themistio XXII. p. 278. A. apud *Piers.* ad Moer. 197. repone, λυγιζομένην. (Conf. *Bastii* ep. cr. p. 46). [E.M. et P.P.D.]

VII. p. 486. D. ἡγᾶσθαι ἂν αὐτὸν νοήσειν, ἀλλ' οὐκ ὄμμασιν θεωρεῖν, νοήσει MS. C. C. C. Oxon.; conf. si tanti sit, *Port Royal* p. 401. [E.M.]

Legg. V. p. 605. D. (D.R. ad Tim. 192) γενεθλίους dudum emendaverat *Lambinus* ad Horat. Carm. Sæc. 12. [P.P.D.]

Legg. XII. p. 687. B. ζωὴν αἰσχρὰν ἀρνύμενος μετὰ τάχους, μᾶλλον ἢ μετ' ἀνδρείας καλὸν καὶ εὐδαίμονα θάνατον. Lege, ἀρνύμενος μετὰ κάκης—Photius, κάκη. βαρέως ἡ κακία. ἐν νόμοις Πλάτων, μετὰ κάκης μ. ἢ μ. ἀ. Conf. *D.R.* ad Tim. p. 50. [P.P.D.]

Re-

Regestum*

α	Euthyphron p. 1. *a.*	ε	33		μγ	328
β	Apologia 8. *a.*	ϛ	41		μδ	336
γ	Criton 20. *b.*	ζ	49		με	344
		η	57		μϛ	359
δ	Phædon 26. *a.*	θ	65		μζ	367
ε	Cratylus 58. *a.*	ι	73		μη	375
ϛ	Theætetus 83. *a.*	ια	81		μθ	383
ζ	Sophista 113. *a.*	ιβ	89	omittitur	Ν	391
η	Politicus 136. *b.*	ιγ	97	in numerando	Να	398
θ	Parmenides 154. *a.*	ιδ	105	*393	Νβ	406
ι	Philebus 173. *a.*				ΝΓ	414
ια	Symposium 198. *b.*	ιζ	128			
ιβ	Phædrus 224. *a.*	ιη	136			
ιγ	Alcibiades 1, 248. *b.*					
ιδ	Alcibiades 2, 263. *a.*	κα	152			
ιε	Hipparchus 269. *b.*	κβ	160			
ιϛ	Amatores 273. *a.*	κγ	168			
ιζ	Theages 277. *a.*	κδ	176			
ιη	Charmides 282. *a.*	κε	184			
ιθ	Laches 295. *a.*	κζ	200			
κ	Lysis 307. *a.*	κθ	216			
κα	Euthydemus 317. *b.*	λα	232			
κβ	Protagoras 336. *a.*	λβ	240			
κγ	Gorgias 368. *b.*	λγ	248			
κδ	Menon 404. *a.*†	λδ	256			
		λε	264			
Desunt Hippiæ duo, Ion,		λϛ	272			
Menexenus, Clitophon,		λζ	280			
Timæus, Respublica,		λη	288			
Critias, Minos, Leges,		λθ	296			
Epinomis, Epistolæ		μβ	320			

† [Vide Gaisfordii Catalogum apprime utilem, pp. 68, 9.]

* [Codicis membranacei *Platonis* Vol. I. ed. Aldinæ exhibentis, et forma quam in folio vocant, haud ita pridem *Clarkiani*, hodie in *Bibliothecæ Bodleianæ* Κειμήλιῳ adservati.]

Scho-

Scholion aureum ad PLATONIS Apolog. MS. p. 9. a. 7. ed. Ald. 10. 13. Bas. 7. 48. Læmar. 359. E. H. St. 1. 19. C. Forster. p. 63. 11. Fischer. 76. l. penult.

Ἀριστοφάνης ὁ κωμωιδιοποιὸς φαλακρὸς ἦν, ὡς καὶ αὐτὸς φησὶν εἰρήνηι· ἐκωμωιδεῖτο δ' ἐπὶ τωῖ σκώπτειν μὲν Εὐριπίδην, μιμεῖσθαι δ' αὐτόν. |Κρατῖνος· τίς δὲ σὺ κομψός; (πᾶς ἂν[1]) τίς ἔροιτο θεατής· Ὑπολεπτολόγος· γνωμιδιώτης· ΕὐριπιδΑριστοφανίζων· καὶ αὐτὸς δ' ἐξομολογεῖται σκηνὰς[2] καταλαμ|βανούσαις· χρῶμαι γὰρ αὐτοῦ, φησὶ, τοῦ στόματος τωῖ στρογγύλωι. Τοὺς νοῦς δ' ἀγοραίους ἧττον ἢ 'κεῖνος ποιῶ. Ἀριστώνυμος δ' ἐν Ἡλίωι ῥιγοῦντι[3] καὶ Σαννυρίων|ἐν Γέλωτι τετράδι φασὶν αὐτὸν γενέσθαι· διὸ τὸν βίον κατέτριψεν ἑτέροις πονῶν· οἱ γὰρ τετράδι γεννώμενοι πονοῦντες, ἑτέροις καρτοῦσθαι παρέ|χουσιν· ὡς Φιλόχορος[4] ἐν τηῖ πρώτηι περὶ ἡμερῶν ἱστορεῖ· ταύτηι δὲ καὶ Ἡρακλῆ φησὶ γεννηθῆναι· τρεῖς δὲ εἶχεν υἱοὺς· Φίλιππον τὸν τοῖς Εὐβούλου δράμασιν|ἀγωνισάμενον· καὶ Ἀραρότα ἰδίοις τε καὶ τοῦ πατρὸς δράμασιν διηγωνισμένον· καὶ τρίτον ὃν Ἀπολλόδωρος μὲν Νικόστρατον καλεῖ· οἱ δὲ περὶ Δικαίαρχον Φιλέταιρον· κατε|κλήρωσε δὲ καὶ τὴν Αἴγειναν

γειναν ὡς Θεογένης φησὶν ἐν τῶι περὶ Αἰγείνης· κωμωιδεῖται δὲ ὅτι καὶ τὸ τῆς Εἰρήνης κολοσσικὸν ἐξηῖρεν|ἄγαλμα. Εὔπολις Αὐτολύκωι· Πλάτων Νίκαις :—

[1] πᾶς ἂν omittit MS. [2] σκηναῖς MS.
[3] ῥηγοῦντι [4] Φιλόχωρος

In margine ejusdem Codicis p. 306. b. 29. scriptum est manu valde ineleganti, quinque tamen fortasse sæculorum; [Lach. 255. B. Conf. Charmid. 238. F. Odyss. P. 347.] Ἡσιόδου τὸ ῥητόν [Ἡμ. 315.] πῶς δὴ ὁ σοφὸς Ὁμήρου εἴρηκεν, ἀγνοῶ:— Notam hanc mecum humanissime communicavit, sed communicatam agnoscere me remoratus est. (*Crit. Rev.* April, 1804, p. 464.).

COLOPHON

ΕΓΡΑΦΗΧΕΙΡΙ ΙΩΙΚΑΛΛΙΓΡΑΦΟΥ
ΥΤΥΧΩΣΑΡΕΘΑΙΔΙΑΚΟΝΩΙΤΤΑ
ΡΕΙΝΟΜΙΣΜΑΤΩΝΒΥΖΑΝΤΙΝΩΝ
ΔΕΚΑΚΑΙΤΡΙΩΝΜΗΝΙΝΟΕΜ
ΡΙΩΙ ΙΝΔΙΚΤΙΩΝΙΔΕΤΕΙΚΟΣΜΟΥ
ΥΔΒΑΣΙΛΕΙΑΣΛΕΟΝΤΟΣΤΟΥΦΙ
ΟΧΥΥΙΟΥΒΑΣΙΛΕΙΟΥΤΟΥΔΕΙΜΗΝΙΣΤ

Vid. *Dorvillii* Animadv. ad Charit. pp. 49, 50. Arethas presbyter, non mortuus est, sed Euthymium Cæsareæ Archiepiscopum anno Christi 911 mortuum funebri oratione laudavit, eique successit. Hujus Arethæ notarius Baanes quidam librum scripsit anno 914, a Montefalconio Palæogr. Græc. p. 43. memoratum. Ibi enim pro Ἀρέτα legendum Ἀρέθα. Videtur enim Arethas anno 889 privatus fuisse, postea inter 889 et 896, diaconus, inter 896 et 911, presbyter, tandem 911 archiepiscopus factus. [P.P.D.]

SCRIPTORES

IN SCHOLIIS AD PLATONEM LAUDATI*

[nuper editis Lugd. Bat. 1800].

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* [Vide Diarium Erudit. (Class. Journal, III. pp. 619—623.)].

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AD XENOPHONTEM.

Xenoph. *Hierone* p. 908. E. ed. Par. 1625, Athen. IV, 171. F. =47. 33 Ald., Stob. XLVII. 349. 21. consentit ed. Trincav.;

ΟΥΔΕ ΣΙΤΙΟΙΣ ΚΑΙ ΠΟΤΟΙΣ
ΚΑΙΠΙΣΤΟΙΣ
ΚΑΡΠΙΣΤΟΙΣ
ΚΡΑΤΙΣΤΟΙΣ

[Vide Adverss. p. 73.] [M.D.]

AD THEOPHRASTUM.

Theophrastus *Charact.* XIV. p. 68 ed. *Needham.* Lege ex emendatione *Corayi* et *Schweighæuseri* junioris (vide patris notas ad Athenæum, XIV. p. 661. E. Tom. VII. p. 682.) Ἡδύ γε τῶν ΑΣΤΡΩΝ ΟΖΕΙ, ὅτε δὴ καὶ οἱ ἄλλοι λέγουσι ΤΗΣ ΓΗΣ (πισσησ). Sic in *Machone* Athenæi XIII. p. 577. F. τοῦτ' ἔφη, ΤΑΛΑΝ ΝΟΜΙΖΕΙΝ δοκεῖ μοι σαπρότατον πάντων πολύ. Sic MS. Venet. cum antea esset δοκεῖ νομίζειν. Quod

Quod sensus et metrum postulat, reposuit *Lennepius*, τοῦτ', ἔφη, ΤΑΛΑΝ, ΟΖΕΙΝ δοκεῖ μοι.—(Hæc inscripserat Porsonus exemplari edit. *Needham* in Bibl. *Trin. Coll. Cant.*)

AD FRAGMENTA QUÆDAM PYTHAGOREORUM.

Apud Diog. Laërt. III, 107. l. 6, 7. H. St. πεπαίδευται γὰρ αὖ ταύτας ὕπο. Lege, ὑφ' ἓν, ΑΥΤΑΥΤΑΣ, quod Doriensibus *idem est, quod* ceteris Græcis αὐτὴ αὐτῆς. [Conf. Valck. ad Röver. LXXIV. Koën. ad Greg. 167. Valck. ad Adoniaz. p. 206.] [E.M.]

Hipparchus Pythag. apud *Gal.* p. 12. ed. Cantab. τί δὲ ἀπὸ τῶν ἐκτὸς ἐπηρτημένα κατὰ τὰς ἐπομβρίας—Corrige, τί λέγω τἀπὸ τ. ἐ. ἐπ, κακά;—Ibid. l. 19. σὺν θεῶν τρόπῳ—repone, ἀνθέων quod cum σνθέων facile permutatur. T. H. ad Lucian. l. 513. Ibid. l. 25. εὗρε τὸν τρόπον,—Εὐρίπου τρ., Idem. [E.M.] [Ἄνθρωπος Εὔριπος, τύχη Εὔριπος, ὄνομα Εὔριπος: ἐπὶ τῶν ῥᾴστα μεταβαλλομένων καὶ ἀσταθμήτων ἀνθρώπων. Lex. Sangerm. p. 404.]

AD

AD ARISTIDEM.

Aristides pro Quatuor viris III. 474, 475. Canter. (II. 286. Jebb) *A Lachete septimus archon Eubulides; ab Eubulide octavus Theodotus;* ὁμοῦ τε γὰρ ἓξ καὶ δέκα οἱ σύμπαντες ἄρχοντες. Imo, quum bis numeretur Eubulides, sunt XIV, non XVI. Quoties enim apud veteres legitur $\overline{m}$ annos fuisse inter A et B, et $\overline{n}$ inter B et C, colligendi sunt inter A et C non $\overline{m+n}$ sed $\overline{m+n-1}$; unus enim annus bis numeratur. Lege ergo ex MS. *Trin. Coll. Cant.* ὁμοῦ τέτταρες καὶ δέκα. qui tamen vulgatam in margine habet pro v. l. Et sic proculdubio habebant Jebbii MSS. quamvis ille ediderit, ὁμοῦ ἓξ καὶ τέσσαρες δέκα. cum hac nota. " Ita Palmer, et MSS. Coll. Nov. Bar. 7. Vulgo ὁμοῦ τε καὶ ἓξ καὶ δέκα." τγ (i. e. ττ) et γ sæpe confunduntur. [Vide supra p. 239. ad Athen. VII, 310. E. 2. et p. 240. ad IX, 392. E. ult.] *Callim.* Ep. XLIX. citat Ernestus ἀτγάραγον ex MS.—MS. scilicet habet ἀτγάραγον ut emendaverat Bentleius. [P.P.D.]

AD

AD PAUSANIAM. [P.P.D.]

Lib.

II. 16. p. 146[3]. Kuhn. MSS. Facii, τῇ πόλει φασὶ ὃν δὲ προσποιοῦσι ἀκοῦσι λόγον. Lege, τῇ πόλει φασίν. Ὃν δὲ προσποιοῦσιν Ἀκουσιλάῳ λόγον.

—29. p. 178. ὅσοι Μινύαις τε—(Vide ad Hec. 782.)

—35. p. 195. καὶ προσελαύνουσιν, οἷς ἐπιτέτακται, βοῦν δευτέραν καὶ τρίτην, ἐπὶ ταύτῃ καὶ ἀλλὴν τετάρτην. κατεργάζονταί ΤΕ ΔΗ (τέλη MSS. Facii)—τε δὴ sæpissime apud Pausaniam occurrit: ut IV, 314. 3, ubi legendum πρό τε δὴ—

III. 14. 240. Pro ΕΝΑΠΑΔΩΝ lege ΕΝ ΑΓΙΑΔΩΝ. Supra lin. 26. Aldus non αἰγιπαδῶν, ut ait Kuhnius, sed ἀγιπαδῶν i. e. ἀπαδῶν [Cum Sylburgio igitur legebat *Porsonus* καλούμενον].

IV. 1. p. 281. lege, ὁ Κλείνου i. e. Κλαίνου.

282. ἤγνισα δ' Ἑρμείαο δόμους, Δηοῦς τε κέλευθα Δάματρος—Φλυαδέω Κλείνοιο γόνῳ Καύκωνι δαεῖσαν·

IV. 2. init. 282. pro τοῦ δὴ lege σπουδῆι—[cum

Lib.

[cum Valck. ad Herodot. III. 115)
καὶ ἄλλων καὶ λόγου μάλιστα ἄξιων

v. 7. 389. ποταμῶν ἔστι τε ἐς αὐτὸν ῥεόντων. Repone, 'ΕΠΤΑ' Conf. Herodot. VII, 129. [E.M.]

v. 11. prop. fin. p. 400. τῇ δὲ ἀριστερᾷ τοῦ θεοῦ χειρὶ ἔνεστι

x. 17. p. 836. [Dicere posses, εἴκοσι καὶ τετρακοσίους, vel τετρ. καὶ εἴκ. sed nemo unquam vel dixit vel scripsit, εἴκοσι καὶ τετρακοσίους πεντήκοντα*.] Duplex scilicet erat lectio, εὖρος δὲ ἐς { εἴκοσι πεντήκοντα } τε καὶ τετρακ.

x. 29. p. 870. Lege [cum V. D.† apud *Valckenaer.* ad Herodot. IV, 78. p. 317, 52] καὶ αὐτὴν ἠγμένος—[E.M. P.P.D.] [Præterita enim passiva vel activam, vel passivam, vel utramque significationem habent, prout habet præsens.—Jam cum ἄγομαι active usurpetur, eadem res est de ἦγμαι.— *Hæc ex recordatione* P.P.D.]

* [Hæc ex recordatione. P.P.D.]

† [*T. H.* Addenda et emend. ad Lucian. I. 237.]

AD

AD HEPHÆSTIONEM.

P. 31, 9. ed. Gaisford. Lege, Ψήχων. P.P.D. Probabat R.P. [Vide Pierson. Verisim. p. 132.]

AD HARPOCRATIONEM.

Harpocratio ex Suida interpolatus vv. ἐπιτροπή· φασκώλιον· προπεπωκότες· πρυτάνεις—In v. ξύστις Harpocrationem transcripsit Photius, non Suidas.

Archippus Harpocrationis p. 226.
ἀποδοκιμάζειν, (εἶτα δοκιμάζειν) πάλιν.
[P.P.D.]

AD POLLUCEM, ed. *Hemsterhus.* [P.P.D.]

Lib.
VI. 58, 59. Pherecrates;—Piersonus in margine exemplaris, παρὰ τοῖσι ποταμοῖσιν ἐπέχυντ' ἀντ' ὀστράκων.] Male, ob *ictum* sive *accentum* metricum. R.P.

Ibid. τεύτλοισί τ' ἐγχέλεα Piersonus] recte; quanquam nonnihil dubito an vera scriptura

Lib.

tura sit ἐγχέλυια vel -λυα, penult. producta. R.P.

VI. 62. p. 601. 4. ἀλλ' εἴσιθ' εἴσω. ut trochaicum efficiat, delet ἀλλ' vel εἴσ—Piersonus.] Nil opus; duo dimetri esse possunt. R.P.

VII. 24. p. 703, 2. Σοφοκλῆς δὲ, ἕως ὅτου κριθώσης οἴνου—ἕως ὄνου Aldus; lege ἐπὶ ὄνου R.P. σειρασφόρον Κριθῶντα πῶλον· Æschyl. Agam. 1644.

VII. 72. 739, 3. περιτυχοῦσ' Piersonus; quomodo multos abhinc annos emendaverat R.P.

VII. 96. 755. ult. κεκρυφάλιον Piersonus.] Male; secundam in κεκρύφαλον producunt Attici. R.P.

IX. 13. p. 983. ἀγροιώτης Pierson.] Tragica vox; *Aristoph.* Thesm. 58. ed. Br.

IX. 28. 995. ult. τὸν παῖδ' ἄγω Piers.] De sensu fragmenti non liquet. R.P.

IX. 65. p. 1035. 10. σὺ δέ (γε) μοι Pierson.; recte proculdubio. R.P.

IX. 72. p. 1042. penult. τοῦτ' αὐτὸ πράττω διοβόλῳ. Piers. δύ' ὀβολῶν—] legendum δύ' ὀβολώ.

Lib.

ὀβολά. *Hoc ipsum a te exigo, duo obolos.* πράττειν dicitur, qui vectigal exigit; πράττεσθαι, qui pecuniam *suam* repetit. R.P.

x. 18. p. 1161. Lege vel λάγυνον vel τάγηνον.

AD HESYCHIUM. [P.P.D.]

l. 11. Ἄβακι. recte *Heinsius*, ἄγε. Λάκωνες, ΙC in Ι< mutato. (MS. -σωνες per ω.)

516. v. Ἀργειφόντης. Rectissime Kusterus, ut patet ex Platonis Cratylo p. 56, 40 Bas. =267. C. Laemar.—In Hesychio lege εἰρέμης pro ἤρεμος.

603. l. 4. MS. Ἀτμενονοιτόν. Lege ἄτμενον οἶτον. δουλικὸν μόρον.

697. Lege, Βαρύνθην. βαρυνθῆναι. et in *Alcæo* Athenæi x. 430. C. μεθύσθην MS.A.

838. v. γλυκ. Σιδ. Collato Schol. *Aristoph.* Vesp. 220. cum Schowio, lege, Σιδώνιον ἄστυ λιποῦσαι, Καὶ δροσερὰν Ἄραδον. Finis hexametri cum alterius initio.

11. 94. l. ult. l. Καββιβορνύς.

Schow. p. 525. l. ult. μεὶς, μήν. Glossa Homerica.

852.

852. V. Πάνικτον. Hermippi verba lege;

A. Ὥρα τοίνυν μετ' ἐμοῦ χωρεῖν τὸν κωπητῆρα λαβόντα
καὶ προσκεφάλαιον, ἵν' ἐς τὴν ναῦν ἐμπηδήσας ῥοθιάζῃς.

B. ἀλλ' οὐ δέομαι, πάνικτον ἔχων τὸν πρωκτόν.

1068. 10. Πρωτογυναῖκες.—MS. μυῖαν ἠγμένοι γυναῖκες. L. μίαν—γυναῖκα (de ἠγμένος conf. R. P. p. 280.)

1103. v. ῥαφανιδωθῆναι. L. τίς γὰρ ἂν Ἀντὶ ῥαφανῖδος ὀξυθύμι' εἰσορῶν Ἔλθοι πρὸς ἡμᾶς;

1181, 14. v. Σιδαρέοι.—Βυζάντιοι post ἐχρῶντο omissum, post εἰσὶ collocat MS.—Lege, ἐπεὶ οἱ Βυζάντιοι λεπτῷ νομισματίῳ σιδ. καὶ ἐλ. ἐχρῶντο.—ἐν τῷ est. v. l. eaque mendosa pro λεπτῷ.

1254. l. 8. Glossam, quæ in MSto sequitur, sic lege;—στερπενδικιλοῦμ, qui est scriptoris error pro περπ. i. e. Lat. *perpendiculum*.

1437. 4. Σοῦ ἴοι. MS. l. ἴθι·

AD

AD PHOTIUM.

In Codice Galeano *Photii* legimus,

σταθμοῖς. ἐξέβαλε τοὺς σιαγόνας. ὡσὲ τοῖς φλείοις.

σταθμοὺς. Ἀριστοφάνης ἐν δράμασιν αὐτοῖς

quæ sic digere,

σταθμοὺς. Ἀριστοφάνης ἐν Δράμασιν.

" αὐτοῖς σταθμοῖς ἐξέβαλε τοὺς σιαγόνας" ὡσὲ τοῖς φλείοις. [E.M.]

In eodem codice ὑπὸ explicatur per ὀλίγον. Vide Comicum incertum apud Athen. xv. 693. B. emendatum Adverss. 147. [E.M.]

AD SUIDAM [P.P.D.]

Suidas i. p. 97· Ἀλλὰ γάρ. ἀντὶ τοῦ δέ. Εὔπολις Βάπταις. ἀναρίστητος ὢν καὶ οὐδὲν βεβρωκὼς ἀλλὰ γὰρ στέφανον ἔχων Hactenus supple ex Lexico Sangerm. apud *Ruhnken*. ad H. in Cer. 200. Deinde adde [Πλάτων Κρητιᾷ] ἀλλὰ γὰρ ἀθυμοῦντες ἄνδρες—Locus est p. 502, 14. ed. Bas. prope init. dialogi.

p. 132.

I. p. 132. Kust. v. Ἀμαλθείας κέρας. Hexameter sumtus est e Fabula de muribus rustico et urbano. Fabulator MS. Bodleianus apud *Tyrwhittum* Babr. p. 11. ΤΟ᾽ ΚΕ΄ΡΑΣ Ο΄ΙΚΩ΄ ΤΗ΄Σ ΄ΑΜΑΛΘΕΙ΄ΑΣ ὡς πρὸς σέ. ἐὰν ἔλθῃς μετ᾽ ἐμοῦ, ὡς θέλεις ἀσωτεύσῃ. Initium fabulæ, hexametro versu scriptæ, exhibet Suid. v. ἑταιρείη.—Recte igitur MS. C.C.C. nostro hexametro præponit ἐν μύθοις.

II. p. 193. v. θειάσομαι ὅλη. χαρῶ μανικῶς. i. e. θιάσῳ μαινόλῃ. χορῷ μανικῷ. ex Cod. Galeano Photii, qui habet θιάσωμαιολῃϊ χορῷι μανικῷι. [E.M.] [Et in Photio θίασῳ μαινόλῃ corrigit Lobeckius apud Schleusner. Cur. Noviss. p. 57.]

II. 66. v. ἠπηνημένων. Lege proxime ad Kusteri mentem, παρὰ τῶν ἠπηνημένων. ἐκέλευε, sc. Simonidem Scopas. Cic. de Orat. II. 86. fabulam narrans, *reliquum a suis Tyndaridis, quos æque laudasset, peteret.*

483, 768. v.v. μακάρων νῆσοι et ὡς λίαν. Citatur Parmenides mendose utrobique. In priore loco lege e Photio, Ἀρμένδας. Is erat

Is erat Thebanus, et de patriæ suæ antiquitatibus scripsit. [Vide Athen. I. 31. A.]—In posteriore loco repone Παρμενίδηι. Verba sunt Platonis, Parmenid. p. 141, 38. Bas. 222. Fischer.

698. v. ὄνος λύρας MS. C.C.C. et Photius, ἥδοχη. pro ἡδίων. Lege ἡ δ' ὅλη π.

III. 75. v. πεντετάλαντος. τὸ πέντε ἄτρεπτον τηρεῖται παρὰ τοῖς Ἀττικοῖς. lege, ne apice quidem mutato, τὸ ε̄ i. e. *litera* ε̄, non *numerus* v.

161. v. Πρόδικον. Photii Galeani ope lege, Δοῦναι Πρόδικον ἐν τῶν φίλων τῶν σῶν ἑνί. Vide Toup. Cur. Noviss. ad Suid. 161. [E.M.]

305. v. σεῖσαι. Ed. Mediolan. ἄλλως· πάντων δὲ * (sic, spatio interposito) τῶν λῶστοι. Lege, ἀλλ' ὦ πάντων ΑΣΤΩΝ λῷστοι σεῖσαι καὶ προσκαλέσασθαι, | παύσασθε δ. α. conf. *Aristoph.* Plut. 507.

584. v. φασκώλιον. Locus Agathiæ pertinet ad narrationem de oraculo Lacedæmoniis Ithomen oppugnantibus reddito. Pausan. Messen. 13. p. 310.

AD AUCTOREM ETYMOL. MAGN. [P.P.D.]

Etymol. M. 31. 15. MS. D' O. πλατε i. e. Πλάτων. Mutatis igitur distinctionibus lege, πτωχίστερον, Ἀριστοφάνης. Πλάτων, Ἴν'—Versum ex Platonis Cleophonte citat Eustathius ad Odyss. B. p. 1441, 26.

—p. 137. 44. pro ἔνθα, l. ἐν' i. e. ἐν θηριακοῖς ex MS. Dorvill. Locus est v. 401. Vid. Sylburg.

—262, 4. pro πύθ' lege παρ' Ἀπολλωνιῷ sc. Arg. IV. 777, ut quam proxime Dorvillianus. Si enim θ superne acutior, inferne rotundior scribatur, fit signum quod notat vel ἥλιος, vel Ἀπόλλων, vel Ἀπολλώνιος. [Omnino vide Schæferum in nova editione Pluti Hemsterhusiani, pp. XLI—XLIV. cui adjungit T. K. Montefalcon. Bibl. Coisl. pp. 765. 767.] Hinc permutatio vv. ἥλιος et Ἀπολλώνιος, quæ *Ruhnkneium* torsit Ep. Cr. II. p. 203. Hinc etiam infra p. 797, 33, pro ὅτι φονοδακεῖ, legendum Ἀπολλώνιος· φοινὰ δάκη. (MS. Dorv. Ἀπολλώνιος, compendio scriptum, et φονοδακή.)

νοδακή.) "Ὅτι scilicet ita fere scribitur," 6, unde natus error. Ceterum fallitur lexicographus; non enim apud Apollonium, sed apud Nicandrum *Theriac.* 146. leguntur ista.

712, 42. Hæc verba non leguntur in Alexipharmacis. Lege ex MS. D'Orvilliano, ἐν τῷ λέγειν, (ἐν^τ λ') pro ἐν τοῖς ἀλεξιφαρμάκοις (ἐν^τ αλ').

AD NOVUM TESTAMENTUM GRÆCUM quod ex CODICE ALEXANDRINO suis characteribus expresso in lucem protulit *Carolus Godofredus Woide*, 1786.

Act. D. Apost. xxviii. 26. male impressum βλήποντες pro βλέποντες, quod recte habet Codex.

[D. Petri Epist. l. i. 2. πληθυνθείη Hæc a manu recenti. R.B.] .....

[1 Tim. iii. 16. ΘC.—Circulo O digitis detrito admodum et exolescente biduum sese maceravit R. P. Pro virgula supra, ut solet, elegantissime deducta, linea

crassa profecto ac rudis comparet, et vice diametri tenuis intra circulum venustissime depicti punctum pinguius et hodie flavescens exit; acie vero intentissima illud curiose perlustranti lucida tela diei adeo aberrare et omnia prorsus confundere cœperunt, ut oculis dolentibus sese quicquam, quod vellet, vigilantem vidisse somniaret. Longe aliter R.P. evenit; πᾶν ἐπ' ΑΛΑΘΕΙΑι πεπλασμένον ἐκ Διὸς ἔρνος· ille textum ΟϹΕΦΑΝΕΡΩΘΗ a manu prima fuisse diserte scriptum certo pronunciavit. Cum ΘϹ sæpius desit quam abundet, mihi in mentem venit ΘϹ ΟϹ præ oculis librarium habuisse, et priorem incuria omisisse: de hoc ne verbum quidem R.P.; sed inter loca, quæ *vivida* quadam memoriæ *vi* confestim et quasi sponte depromta, ad Eur. Ph. 5.* non multo post enotabat, Suidam v. ἰσχύων citavit; et deleto ἰσ. hunc articulum sequenti subjungendum mo-

* Aristoph. Pac. 938. ὅσ' ἂν Θεὸς θέλῃ Victorii codex; vide Acta Philol. Monac. T. I. Fasc. III. p. 403.

nuit;

nuit; deinde pro ὅς maluit Θεὸς, vel Θεὸς ὁ sicut habent Scholiastes Soph. ad El. 698. et ipse Pindarus Pyth. II. 91. Vide infra Θεός; in priore loco Suidæ MS. Harl. vulgatam exhibet.—Nisi *Hermannum Venema*, virum doctissimum in eandem conjecturam incidisse nuperrime viderem, mea sane hasce chartas neque perdiderim nec purpuræ pannum de meo adsuerim: Opusc. p. 214. In *Diodori Sic.* I, 56. ed. Bipont. ᾠκοδόμησεν ἐν πάσαις ταῖς κατ' Αἴγυπτον πόλεσιν ἱερὸν τοῦ μάλιστα παρ' ἑκάστοις τιμωμένου. Pro ἱερὸν Θεοῦ τοῦ μ. quod facile retraxit doctissimus *Eichstädt*.—Exemplaria vetustissima Latine versa QUOD sine varietate præbent. De sensu parum aut nihil refert; "cum personam circumlocutione significant Græci, quam citissime ad ipsam personam revertuntur." Ὅς non τὸ ῥητὸν, sed τὸ σημαινόμενον respicit. Si iterum prodiissent *Epistolæ ad Travisium* haud paulo auctiores, controversiam de Professione fidei catholicæ, quam jussu Hunnerici Vandalorum regis Car-

thagine habuerunt Africani Episcopi, haud indiligenter retexere voluerit, et in hunc textum dissertationem pro appendice adjungendam curaverit Vir summus. Meminisse libet in Museo Britannico asservatum esse foliorum syntagma a diversis Codicibus MSS. abscissorum; in antiquissimis I. *D. Joan.* v. 7. nec vola nec vestigium; in recentioribus margini adscriptus apparet; in novissimis de margine in orationem ipsam irrepsit.]

CODEX CANTABRIGIENSIS* *qui olim* T. BEZÆ *fuit.*

R. P.'s opinion of this MS. may not be unacceptable to certain readers: * * * *

* [Ita officio nobiscum (Benedictinis) certavit (Richardus Bentleyus), ut petentibus duntaxat copiam nobis codicis fieri, totum suis descriptum impensis ad nos miserit. *Sabatier* præf. ad Bibl. sacr. Lat. versiones, T. III. p. xxxv.]

"It

"It abounds, says Academicus, with absurdities. So does almost every antient MS. A MS. may be, upon the whole, of great authority, and yet have many absurd readings. The greatest fault of our MS. is, that it is also full of interpolations. Yet even these are often curious, as they are supposed to be taken from apocryphal gospels. Another mistake your correspondent has copied from Wetstein (who though an excellent collator of Greek, knew little of Latin MSS.) that Beza's MS. follows a strange and uncouth system of orthography. But his examples will scarcely make good his assertion. The words *temptatio**, *quotiens*, *thensaurus*, *intellego*, are so

* Hoc in omne genus MSS. animadverti, tam veterrimis mille et ducentorum annorum, quam recentioribus, vel *temptare* scribi, vel rarius *temtare*; nunquam, quod hodie obtinet, *tentare*. BENTLEY on TERENT. Phorm. III. 3. 19. [See also Brit. Crit. for April, 1794, p. 362. At certain periods scribes pretended great veneration for forms well stricken in years, and affected to lisp the jargon of Evander's nursery. One sect had an undue predilection for P; another for B; and a third for the aspirate. This bad

so written in many, if not in most, old MSS.; *tempto* and *intellego* you may find

bad taste, however, tends not to impair the value of Latin MSS. In the celebrated fragment of Livy occur *emPtus, sumPtus**. A mutilated copy of Cicero's Orations against Anthony, which is supposed by *Muretus* to have been written about the middle of the ninth century, and greatly resembles in the form of the characters the Florence Pandects, Bembo's MS. of Terence, and the MS.† of Cicero's Epistles collated by *P. Victorius*, furnishes instances of extravagant attachment to antiquated and even rude forms in *temPtare, solemPnia, somPnum; aPsum, oPtineo, scriBtura, oBtare; aecum, relicuum*, which Dr. *Bentley* has restored to *Lucret. III.* 648.; *locuntur, cottidie;* and, through some unaccountable fantasy, *latHrones, latHrocinia.* (*Hammonius* occurs in the *Dresden* rescript of Cicero's Epistles.) Still that sagacious scholar asserts, non facile crediderit quisquam, quam multa temere addita, quam multa corrupta ac depravata legerentur in omnibus aliis libris, quæ hujus ope expleta, refecta, sanata et integritati suæ restituta sunt‡. *Mercennarium* is, I suspect, in Faerni's

* Giovenazz. XLIX.

† quibus tamen ego codicibus,—non tantum tribuo, quantum uni illi, omnium, quotquot ubique terrarum, idem epistolarum corpus continentes, exstant, vetustissimo (et ex quo cæteros omnes, qui usquam sunt, tamquam e fonte ac capite manasse, et Angelus Politianus et Petrus Victorius memoriæ prodiderunt), qui Florentiæ in Mediceo-laurentianæ bibliothecæ pluteo XLIX. adservatur, numero IX. extra notatus: *Lagomarsini* ad Pogiani Epist. I. 189.

‡ Opp. V. II. p. 976, 7. See also *Lagomarsini* ad Pogiani Epist. I. 203 et inter errata Vol. IV. p. 80.

edition

find in Davies's edition of Cicero, Tusc. l. IV. 12.; *quotiens* is frequent in inscriptions:

edition of Ter. Adelph. IV. ii. 2. The letter I is often substituted for E; Antiqui NI pro NE ponebant, qua particula plenus est Plautus. Servius ad Æn. III. 686. Instances of E for I appear in the Medicean MS., except in *spolia*. *Calciarium* is in the Florence Pandects; *calciamenta* appears in *Isidorus*; and BENIFICIO* is preserved on a marble of the Augustan age, and *benivolentia*, *malivolentia*, in the best MSS. of Cicero. I have seen *clodus* more than once in old Latin MSS.; but the references are not at hand; and, if derived from χωλὸς, it was probably its pristine form. The use of C for Q as well as for G in good Latin MSS. and inscriptions is too common to merit notice. In Fastis Capitolinis ad A. U. 296. legitur Q. FABIVS. M. F. K. N.—nempe *Marci filius, Kaisonis nepos*†. In the old grammarians we meet with *Kalumniam*, *Kalendas*, *Kaput*, *MagiKa*; in Fastis Verrii Flacci KARNP i. e. *Karmentalia*; nec desunt nummi, et saxa, ubi legitur *Kartago*, *Karus*, *Karissimus*‡. In D. Heinsius's Exerc. Sacr. p. 524. ed. Cantab. *ΒΛΕΡΟΜΕΝ* for *ΒΛΕΠΟΜΕΝ* is a mere slip of the pen or of the press; but amongst the enormous blunders made by scribes in copying the Greek citations in Priscian, the following instance will not admit so charitable a construction; P. 71 Ald.=731 Putsch. Alcaeus νέπη pro νέπης posuit. In an excellent MS. it stands

* See Fabrett. cap. III. num. 323.

† Noris ad Cenotaph. Pisan. 384.

‡ Fogginius ad Verr. Flacc. p. 9.

nepe

scriptions: *thensaurus* is in Faernus's edition of Terence, without doubt from the Codex Bembinus, the oldest MS. extant. I am persuaded that the other peculiarities mentioned by Wetstein would be found, upon examination, to stand upon equal authority. The truth is, Wetstein was rather prejudiced against this MS. Mr. Griesbach, who is more candid, says (Symbol. Crit. p. cxvii.) that it has a great quantity of very ancient and good readings. [Doctor Kipling's edition of the *text* of this noble fragment exceeds Doctor Woide's impression of that part of the Alexandrian MS. containing the N. T. in *splendor* and in *accuracy*.]

nepe pro nepes, i. e. νηρὴ pro νηρῆς vel νηρεῖς. The transcribers of Latin MSS., whenever stopped by a Greek quotation, seldom performed their task like good workmen.]

CODEX

CODEX RESCRIPTUS, No. 1905.

[The CODEX RESCRIPTUS, of which Dr. Bentley speaks so highly in his letter to Archbp. Wake, p. 230,* was greatly esteemed by R. P. If his wishes to revisit Paris during the hollow truce in 1802 had been gratified; on that joyful occasion, he assured me, it would be the first MS. that he should inspect, and that the *Anti-Atticista* (which has lately been printed by the laudable zeal of *Emanuel Bekker*) would be the next. It may be collected from internal evidence that the former was written before the fourth century. On the demise of a venerable character in the Church, the event was sometimes registered in the margin of those august monuments of the Christian faith. The departure of a Patriarch of Alexandria, the *Blessed Thomas* or *Timothy* (I speak from memory), towards the close of the third century, is recorded in the margin of this MS.

* See also *Blanchini* Evang. Quadr. CDXCIX—DI.

"The

"The old brown capitals," over which the book of Ephrem Syrus has been transcribed, "the rasures and ancient lections lying under them," might have induced the Professor to collate, at least, the most remarkable or difficult passages, and to appreciate critically the value of the whole. His faithful eye, his keen penetration, and undaunted probity would have placed the internal merits of this Codex beyond the reach of heedless infidelity and unsparing bigotry,—habits of mind more destructive of sacred learning than the ravages of time or sudden conflagration. Scis multa in veteribus membranis a manu secunda esse, multa sub litura delitescere; ut plane multum intersit an tuis oculis usurpes librum, an alienis fidem habeas. It may be observed here that *Blanchini* in his fac-simile of the Vatican MS. omitted the breathings and accentual marks, injudiciously I think, merely for the sake of exhibiting more distinctly the form of the characters.]

MS.

MS. ιγ=MS. CANTAB. Kk. 6. 4.

[In the year 1794 Professor Porson ascertained "beyond the possibility of a doubt the identity of*" MS., which is designated in the margin of Robert Stephens' folio edition ιγ, and of that formerly marked Kk. 6. 4. in the Public Library, Cambridge. R. P. undoubtedly had his reasons for occasionally declining to give his decided opinion on questions connected with criticism: I have often witnessed it. See Dr. Marsh's Reply to Dr. Milner, Append. p. 20. At that period I saw our Professor frequently, and heard him detail numerous and co-

* From a letter to *Dr. Marsh* by the late Rev. T. JONES, Tutor of *Trin. Coll. Cambridge*, whose memory with me is most precious, and whose name is great with all who knew him:

Carpite purpureas violas,
Sanguineosque crocos metite;

ut mortui laudem, quem tantopere vivum amaram, ab omni hominum silentio atque oblivione vindicarem.

gent

gent proofs of sameness.—It is equally true that R. P. did not approve the application of Dr. Marsh's theorem to determine the identity of MSS. by a coincidence in their readings: and Dr. Milner, in his Strictures, p. 252. has expressed in substance R. P.'s sentiments on this point; "the mathematical theorem, he signified, was totally inapplicable to the purpose. A multitude of considerations, he said, were necessary to form a correct judgment on MSS. which could not possibly be reduced to any theoretical computation of that kind."—I have repeatedly attempted to elicit his opinion concerning Dr. Marsh's general Hypothesis touching the origin of the three Gospels. He was uniformly an unbeliever in it. R. P. accounted for the verbal coincidences very differently.—

I consulted R. P. three or four different times, about that principle of scriptural interpretation, as an universal property of the Greek language, which the late pious

pious and humane Granville Sharp *first* steadily applied to certain texts as additional testimonies to that fundamental doctrine—*the Divinity of our Saviour:* R. P. was silent. I can, however, state from very good authority that in conversation with certain friends R. P. intimated his distrust of the canon, and assigned reasons for his apprehensions, which appeared decisive to competent judges. At this time a pamphlet appeared, which was entitled Six more Letters to Granville Sharp, and written in the spirit of certain tracts which had been published about the close of the seventeenth century. The author of it makes irreverent sport truly, but is exceedingly shy of the main question. This effusion was attributed to R. P., who did not feel disposed to thank his friends for the compliment.]

DETACHED

DETACHED OBSERVATIONS. [E.M.]

The original of γλυκὺς was δευλκυς, whence δλευκυς, γλευκυς, γλυκὺς—γλεῦκος *sweet wine.*

ὁ, ἡ, το was τὸς, τὴ, τό· whence τις, etc. [Conf. H. St. tract. de Orthographia, p. 2.]

ἐγὼ Ionice ἰγὼν, i. e. λέγων, *the speaker* *.

Ἵνα i. e. ιν ᾳ—ἰν the old preposition, which probably was ἰνς—εἰς, ἰς, ἰν· *in* Lat. *on* Gallice.

Πρὸς τῶν θεῶν, and πρὸς θεῶν are both good Greek, but the former is the more fami-

* [" In the infancy of speech there might have been no occasion for the first person, or any such word: the verb was always used in the third person, as we call it—for the nominative case was always expressed although the speaker was talking of himself." Capt. G. Brown, 32, 3. —" This is the case in the language of New Holland. One of the natives, when he was in England, was asked, *Do you eat fish?* The answer in his own language was *Banneelong eats fish.*" Dr. Vincent, p. 19. T.K.]

liar

liar expression, and never used by the Tragic writers.

Μὲν signified originally in the *first* place; (μεὶς, μία, μὲν); δὲ in the *second* place (contracted from δύο). T.K.

In Tragicorum et Comicorum Iambicis, Trochaicis [et ni fallor addebat Anapæsticis] articulus semper fere ictum metricum habet, nisi ubi versum inchoat. [Hinc emendabat Eur. Bacch. 192. ἀλλ' οὔχ ὁμοίως ὁ θεος ἂν τιμὴν εχοί pro ἂν ὁ θεός.] Vox emphatica raro ictu caret in Iambicis. [P.P.D.]

AD AUCTORES LATINOS.

Ennius apud Jul. Rufin. p. 222 ed. D. R. Ut ego plectar, tu delinquas: tu pecces, ego arguar. [P.P.D.]

AD TERENTIUM *Fr. Lindenbruchii*; *Paris.* 1602.

P. 13. l. 29. Ambigue extulerat *Menander*. Ἐγώ σ' ἔθηκα δοῦλον ὄντ' ἐλεύθερον. testibus *Aristotele* Elench. Soph. l. 3. *Theone* Progymnasm. c. 3. p. 36.

P. 14. l. 8. "hunc" Lege *huc*, ex Adelph. v. i. 13.

P. 20. l. 49—51. *Cicero* Div. in Cæcil. 7.

P. 27. l. 33. "ad illud spectat," I, 2, 21. ibid. 42. "ut Cicero" in Verr. IV. 12. Minus *c*larum putavit fore *quod* de—

P. 55. l. 46. "Plautus in Aulularia" III. 6. 23.

P. 104. l. 12. Phorm. I. i. 7, l. 14. "in Andria" III. iii. 26.

P. 105. l. 29. "in Aulularia" III. vi. 23.

P. 246. l. 5, 6.

Poeta apud Donatum ad Terent. Adelph. l. I. 18. ЄΪΤΑ ΦΙΛ[ῸC*ΈΧΕΙC ΓΥΝΑΪΚΑ] CΧΟΙΝΊΩΝ ΠΩΛΟΥΜΈΝΩΝ; Ferre potes domi-

[* Hæc an recte descripserim nescio. P.P.D.]

nam,

nam, salvis tot restibus, ullam? (Juvenal. VI. 30.)—Stobæus LVII. p. 376. 48. πλεῖς τὴν θάλατταν, σχοινίων πωλουμένων;—

Poeta ibid. Πάμφιλος γαμεῖ. γαμείτω. καὶ γὰρ ἠδίκησέ με. [P.P.D.]

P. 307. l. 32. "ut Plautus" Amph. l. 2. 28.

P. 345. l. 36. *Paucos* ad Andr. III. 26. 6. [Insignem *Bentleii* emendationem, qua Apollodorum restituerat, vehementer comprobabat R. P.—ΒΑΙΩΕ ed. 2. pro ΒΑΙΩΣ]

P. 447. l. 25. MS. LINDENBR. tu es corsali saxa peresa. [*Lucretius:* Nec mare quæ impenden]t vesco sale saxa peresa. l. 326. *Lucilius* apud *Festum:* Nunc ad te redeo, ut quæ res me impendet, agatur.

P. 520. l. 17, 18. Cic. Divinat. in Q. Cæcil. 9. ibid. l. 28. "Martialis" I. 41.

P. 564. Apud Eugraphium ad Heaut. v. 1. occurrit ΙΤΑΡΑΙΤΡΟΣΑΟΥΕΤΑ leviter corruptum ab

ΙΤΑΡΑΙΤΡΟΣΑΟΥΕΤΑ lege,

ΤΤΑΡΑΤΤΡΟΣΑΟΙΚΕΙΑΝ . . . . .

AD TERENTIUM, *ex ed. R. B. Cantab.*

Andr. l. v, 7. "Mutavit" absolute sumit et *Acidalius* ad *Patercul.* l. 8. explicans "id," *eo, ob id.*

Eun. IV, vi, ad v. 7.—Academicus*. * ut sagaciter divinarat. *V. Acidalius* ad *Vell. Paterc.* l. 18. Quare actum egit malignus ille plagiorum *Bentleianorum* insectator, *F. Harius*, quum hanc emendationem pro sua venditarit.

Heautontim. l. i, 38. Hunc versum ad *Livium* II. 40. ita citat Vir maximus, *J. F. Gronovius.* Sine, sine vacuum tempus etc. Pro DEM habet DUIM *Mureti* editio.

II, iii, 50. "Ovid. Trist. IV, ii, 34." adscripsit R. P. Liv. II. 23. III, i, 83. "Quæso" MS. Parisiensis teste *Bucretio* apud *Acidal.* ad *Patercul.* II. 38.

IV, i, ad v. 15. "Acidalius ad Paterculum*" * l. 18.

——viii,

——viii, 10. "Apud me" *Acidalius* ad *V. Patercul.* l. 18.

Phorm. l. iv. 52. "apud Palmerium*." *ut laudat *Lambinus* ad *Plaut.* Trin. IV, ii, 160.

II, i, 36. "Apud Asconium* * ad Ciceron. Verrin. IV. 12.

iii, 40. "en" pro "hem" *Asconius* ad Cicer. Verrin. III, 39.

In fronte Exemplaris TUSC. DISP. *a* DAVISIO *ed. Cantab.* 1738. *hæc a manu R. P. adscripta sunt.*

Bentleii Emendationes ad l. 44. p. 22, 5.] Quid audio? "*Matrem* appellat (Polydorus Ilionam) quia natura; *sororem*, quia et ætate multo grandior, et parentis loco ipsum educarat." Qui tam falsa et inepta aut scripsisse aut scribere potuisse Bentleium credidit, is cum *Gulielmo Hayleio**, poetarum et criticorum

* Vide *Life of Cowper*, ubi de antiquorum vel veris vel fictis Epistolis disserit Hayleius, Vol. I. p. xxvi—xxxi. 8vo. 1806. Inter alia modestiæ et humanitatis specimina hæc videbis P. xxx. "That imperious Patagonian polemic" de Bentleio dictum. [L.I.]

 pessimo,

pessimo, de inscitiæ et malevolentiæ palma certare poterit. Lege, transpositis vocibus; " *Sororem*—quia natura; *matrem*, quia et ætate"—Sic habet prima editio; et sic recuderunt Oxonienses 1806.

Alium obiter notabo hac occasione errorem, ab Oxoniensibus prætervisum. In Epistola ad Davisium, p. 1. l. 4. a fine, male impressum est *perfecta* pro *perspecta*, quod recte habet editio prima.

AD LIVIUM.

Liv. Hist. ed. Gronov. 1679. II. 22. not. 2. adde *Cœlium* ad Ciceron. VIII. 2. Ciceronem pro P. Sext. 68. Gellium tit. l. 14. x. 43. forte temere II. 31.

AD VIRGILIUM.

Geo. I, 17.

——tua SEU tibi Mænala curæ,
Adsis o Tegeee, favens. *Schraderus* Obs. p. 24.

p. 24. [P.P.D.] Hanc emendationem firmat et valde probat *Brunckius*.

Æn. III, 702. Lege,

Immanisque Gela FLUVIO cognomine dicta. R. P. 1779.

IX, 711. Lege,

——magnis quam molibus arte
Constructam ponto jaciunt SUPER: illa ruinam

apud *Maty* (Rev. June 1785, p. 434.). De emendatione nullus dubito; utrum PORSONI sit, non liquet.

AD HORATIUM.

Carm. I. i, 5. *Si* vitata rotis—*Withofius*. [P.P.D.]

Serm. II. iv, 32. Mur*ex* Baian*us* melior, Lucrina peloris; *Snapius*, vide p. 170.

AD JUVENALEM.

Sat. I, 157. Et latum media sulcum *qę ducit** arena—i. e. quæ ducit [P.P.D.]

[* qui ducit—*Ruperti*; conf. *Class. Journal*, xv, 178.]

IV,

IV, 24. *patria* contra Marklandum tuetur *Schraderus* Obs. l. 2. p. 19.

X, 20. *a limine* cum MSS. *Oudendorp.* ad Cæsar. B. G. II. 24.

XIII, 65. *miranti* recte defendit *Jortinus* Eccles. Hist. I. p. 7.

XIII, 70. *miniis*, quomodo Scholiastes legisse videtur. *Jortin* Eccles. Hist. Vol. I. p. 8.

XIV, 74. *nidos* lege ex codice Perizoniano cum *Schradero* Obs. I, 6. p. 70. *nidos* quoque in Lucano IX, 903. pro *natos* reponendum ex Claudiano VI, 5. vidit BENTLEIUS.

XV, 124. *Bistones* MSS. teste Viro docto in Act. Lips. a. 1729. p. 383. quod probare videtur *Schraderus* Obs. I. i. p. 4. hanc lectionem ipse e MS. proferens.

125. *Sauromatæve* 4 MSS. ubi supra.

AD PRISCIANUM. [P.P.D.]

Didymus apud Priscianum de Ponderibus, p. 1350. Putsch. Ἴωνες καὶ Ἀττικοὶ τὰ δύο ἥμισυ ἥμισυ τρίτον φασι, καὶ τὰ ἓξ ἥμισυ τάλαντα

τάλαντα ἕβδομον ἡμιτάλαντον, καὶ τοὺς τέσσαρας ἥμισυ πήχεις πέμπτην ἡμισπιθαμὴν, καθάπερ φησιν. Ἡρόδοτος προθεὶς τὸ ἑνδεκάτους. Ἰάδης ἐν τῷ περὶ μουσικῆς. Ἐπιφέρει τρίτον ἡμιπόδιον, ἀντὶ τοῦ δύο ἥμισυ πόδας. Pro portentosis istis, ἑνδεκάτους. Ἰάδης, restituit Porsonus apud Gaisford. ad Hephæst. p. 40. ἐν δὲ Βατουσιάδης. Sed insuper suspicabatur, vel legendum esse Ἡλιόδωρος pro Ἡρόδοτος, vel si hoc servandum sit, excidisse quædam; ut olim fuerit, Ἡρόδοτος * * * * Ἡλιόδωρος, προθεὶς—[Et hoc omnino præferendum. Nam ex eodem Prisciano, hunc ipsum Didymi locum excitante paulo ante p. 1347. liquet, tum Herodoti auctoritate usum esse Didymum, tum pleniorem subjunxisse locum de leone aureo (Herodot. 1, 50.). Ceterum πέμπτην σπιθαμὴν optime legit P. E. (i e., ut puto, *Elmsleius*) in Ephemeride dicta *The Classical Journal*, No. X. p. 335. simul notans, Herodotum 11, 106. respexisse Didymum.]

ON

ON MODERN AUTHORS.

Ad M.A. Muret. V.L. Libros xv. Antverpiæ, ex offic. C. Plantini 1580. adscripserat R. P.

l. 12. Adde *Cnemonis* historiam apud *Heliodorum* Æthiopico primo. *Tennis* historiam narrat *Scholiastes* ad *Homer.* Iliad. A. 38. *Tzetzes* ad *Lycophr.* 232.

BP. PEARSON [E.M.]

Upon Bishop *Pearson's* exposition of the Creed; ed. 6, fol. Lond. 1692. P. 128, line 6. from the bottom of the note, the word NOT spoils the sense, and contradicts the fact. It is rightly omitted in the four first editions. See the preface to *Berriman's* dissertation on I Tim. iii. 16.*

[* See Crit. Rev. for Dec. 1804, p. 411. I am answerable for all the blunders in that account of the GRENVILLE HOMER.]

BENTLEII EPISTOLA AD MILLIUM

P. 15. Ox. 13. Cant. In Bentleium ferocissime invehitur Barnesius ad Euripid. Fragm. p. 442. [In eodem opere Bentleii librum impudenter compilat Barnesius, notatus a Valckenærio Diatrib. p. 3. C.] Confer nunc Bentleii Dissertationem de Epistolis Pseud-Euripideis, præcipue pp. 120, 121. ed. 1697. et Viri Summi lenitatem mirare. [*Epistola privatim ad Barnesium scripta*, (Bentl. p. 121.) erat ipsius Bentleii, et hodie exstat apud Virum laudatissimum *Car. Burneium*. P.P.D.]

BOYLE'S EXAMINATION OF DR. BENTLEY; *ed.* 1699.*

P. 164. The readers of this book would be much

[* On the fly-leaf of a copy, which I have seen, is the following notice: "—in laying the design of the book, in writing above half of it, in reviewing a good part of the rest,

much obliged to any person, who could give them any information concerning this CHLONTHACHONTHLUS. [L.I.]

BENTLEY'S ANSWER TO BOYLE; ed. 1699.

P. 20=15 ed. Dr. *Salter*, 1777. Mr. Boyle and his assistants are so often in the wrong, that it is barely doing justice to defend them when they are in the right. Boyle used the Franckfort edition of Stobæus fol. 1581, in which the collections of *Stobæus*, *Antonius* and *Maximus* are blend-

rest, in transcribing the whole, and attending the press, half a year of my life went away." See Vol. I. p. 46. II, 21. V. p. xv. of Mr. Nichols' ed. of Atterbury's Works. By Francis Atterbury, D.D.,

from title-page to p. 60.
pp. 90——112.
133——184.
217——230.
and from pp. 231——266.

The examination, however, of R. B.'s dissertation upon the fables of Æsop has been generally attributed to Dr. *Freind*. The very ingenious Dr. *Aldrich* also smoked and punned plentifully on the occasion.]

ed

ed together, so that the title of Stobæus, where the quotation from Phalaris occurs, is in other editions the 84th, but in the Franckfort the 218th. The 217th title belongs to Antonius and Maximus, and there is found the same quotation. The singular coincidence of the number 218 led Bentley into this mistake. [L.I.]

P. 141 = 101. Soph. El. αἳ τοὺς Aldus. legendum,

——Ἐρινύες
αἳ τοὺς ἀδίκως θνήσκοντας ὁρᾶτ',
ἔλθετ'——et versus qui post ὁρᾶτε sequitur, delendus. Neque enim adulteriis et ejusmodi nugis immorabantur, in cædibus et incestu puniendis satagentes Furiæ. [P.P.D.]

P. 142. penult. = 102, 21. A parody of Euripides in that very scene, καὶ ξυμφήσουσι σοφοί μοι. [P.P.D.]

P. 159 = 114. Thersias = Thersander.] Of this Prof. Porson found no instance. [P.P.D.]

P. 236, l. 24 = 169, 20. Read,

ἀλλ' εἴτις ὥσπερ χὴν' ἐμὲ
ἔτρεφε λαβὼν σιτευτόν. [P.P.D.]

P. 303,

P. 303, 20=219,8. For *Sannyrion* read *Susarion*, and see above, pp. 202, 211 =144, 151. [P.P.D.]

P. 330, 23=237. l. antepen. Compassion. [P.P.D.]

P. 355=256. [*An. Gr.* I. 196.] ἐνασσομένος MSti Vaticani servabat R. P. cetera ut apud Gaisford. ad Hephæst. p. 10. [P.P.D.]

P. 425=306. Hesiod. Opp. et D. 649. σισοφισμένος [P.P.D.]

SWIFT.

Introduction to the *Tale of a Tub*, p. 51. first ed. "Fourscore and eleven Pamphlets have I writ under three Reigns, and for the Service of six and thirty Factions." *Gulliver's Travels*, vol. i. p. 22. first ed. "On each side of the Gate was a small Window not above six Inches from the Ground: into that on the left Side, the King's Smiths conveyed fourscore and eleven Chains, like those that hang

hang to a Lady's Watch in *Europe*, and almost as large, which were lock'd to my left Leg with six and thirty Padlocks."

From the curious coincidence of the numbers in these two passages, Professor Porson inferred that both were written by the same person, that is, that *Swift* was the author of the "*Tale of a Tub.*" [P.P.D.]

LEWIS.

Lewis' Historical Essay on the Consecration of Churches, p. 41. "For he alone who is the only and best Son of the best and greatest Father, in compliance with his Father's love to Mankind, most willingly cloathed himself with our nature, who were bury'd in Corruption, and like a careful Physician (who for the Health's sake of his Patients looks into the wounds, lightly stroketh the Sores, and from other many Calamities attracteth Grievances upon

upon himself) he himself hath saved us" ——*Hippocrates* de flatibus T. I. p. 295. ed. Foes. p. 339. ed. Mack. Vienn. 1743. (Euseb. p. 373. C.) Gregor. Nazianz. Or. I. p. 12. D. x. p. 173. A. Plutarch. Quæst. Rom. in fine p. 291. C. Lucian. bis Accus. non longe ab initio p. 283. Ald. [II, 793.] Tzetz. Chil. VII. 990. Simplic. in Epictet. 37. p. 212.

MR. POPE.

"As hog to hog in courts of Westphaly."

Epilogue to the Satires, II. 171. p. 336. Vol. IV. ed. *Warton*.] One would hardly suspect that the property of "This filthy simile, this beastly line," may be contested. This, however, has been the case, as appears by the following faithful extract from *Mist's* Journal, Saturday, Feb. 18, 1721. p. 694. "On Tuesday-Night last at the Theatre in Drury-Lane, | was acted a Comedy, called

called the Refusal, or the Ladies' | Philosophy, which was stolen from a Comedy lately acted | in Lincoln's Inn Fields, called No Fools like Wits, which was | stolen from a Comedy called the Female Virtuoso's, which | was stolen from a Comedy of Moliere, called *Les Femmes Sca|vantes*. Such Authors as this Mr. D——s says are fed | like hogs in Westphalia, one is tied to the tail of another, | and the last feeds only upon the excrements of the rest, | and therefore is generally when full grown, no bigger than | a Pig."—Pope was a diligent reader of Mist's Journal; witness his Quotations from that Journal of June 22, 1718, and May 8, 1728, in the Testimonies of Authors prefixed to the Dunciad, Vol. v. p. 37, 38. Now if D——s means, as it probably does mean, the redoubted John Dennis, it is rather curious that Pope should be indebted for so singular an idea to his old friend or foe. The number 1718 is, I believe, a false print for 1728, as it stands in the

folio

folio edition, Proleg. p. 75, printed in or about 1735. [L.I.]

["Our modern authors write Plays as they feed Hogs in *Westphalia;* where but one eats Pease or Acorns, and all the rest feed upon his and one another's Excrements.—So the *Spaniard* first invents and designs Plays; the *French* borrow from them, and the *English* from the *French.*" *Butler's Remains*, Vol. II. pp. 496, 7. The Editor suspects that Mr. Pope had seen either Butler's "manuscripts, or had taken a Hint from some Conversation with Bishop *Atterbury*, who had been favoured by Mr. *Longueville* with an inspection of them." And Warburton seems to have countenanced this suspicion; see W.'s Lett. to Hurd, p. 288.]

Written on the fly-leaf of a Copy of the "Tracts by Warburton and a Warburtonian."

N.B. These two Tracts by Warburton, Miscellaneous Translations and Critical Enquiry,

quiry, complete the edition of Bp. W.'s Works published by Bp. Hurd. [L.I.]

[Warburton's Specimen* of a new edition of Velleius Paterculus appeared in Bibl. Britannique, T. VII. 264.—"which," adds his late biographer, "was then communicated to his friend Dr. Middleton; who advised him *very properly* to drop the design, 'as not worthy of his talents and industry,' "which," he says, "instead of trifling on words, seems calculated rather to correct the opinions and manners of the world." If it be allowed that words, "to all *moral* purposes," are equivalent to deeds, it will hardly be contested that they have considerable influence on the sentiments and habits of mankind. If verbal criticism "embrace the whole circle of human knowledge," it cannot be contemptible;—and if it be calculated to give a proper bias to cultivated understand-

* This specimen has been referred to with approbation by *Ruhnkenius* in his valuable edition of V. Paterculus, l. xvi. p. 65.

ings, it might have conduced to tutor W.'s "voracious appetite for knowledge," and to produce a better "digestion*." The unworthy antagonist of Bentley, however, had no predilection for an exercise, by which the native vigour of W.'s genius would have been trained and disciplined, and from which his friend and director might have profited greatly†. In his two pamphlets, from which Dr. Bentley's Proposals for printing a new Edition of the Greek Testament and St. Hierom's Latin Version "received a great shock in the eye of the world‡," Dr. Middleton was assisted by the learned Dr. Ashton, then Master of Jesus-College, Cambridge. Indeed, our matchless Critic might, with justice, have retorted

* Memoirs of Cumberland, p. 28. 1st ed.

† "I ought to caution you against trusting to the translations of Middleton: they are all vile, and many of them unfaithful." Mr. Fox to Trotter, vol. ii. p. 492. Perhaps the memory of Dr. M.'s friend alone is concerned in this well-founded assertion.

‡ Dr. Wilkins's Letter to Bp. Nicholson dated "Lambeth-House, Dec. 24, 1720."

upon

upon his disingenuous adversary the sweeping assertion—that he published "other men's labours, and reserved the whole reputation of them to himself*."—It may appear a little extraordinary that Dr. M., who was at that time sinking to a degree of scepticism wholly inconsistent with revealed religion, should all at once start up, and with a grave countenance advocate the text of R. Stephens; but "*the musical Conyers*" was a designation which could not be pardoned; it must be resented at any rate: *si non nocuisset, mortuus esset.*—Another facetious friend of Dr. Bentley, Mr. Pope,

* I proceed not to higher matter at present. See the able, but lenient, sentence passed upon another work [Life of Cicero] by an illustrious scholar, who knows when to doubt, and when to decide; PRÆF. *ad Bellenden. pp.* iii, iv.—The following lines are affixed as a motto to a pamphlet published in 1719, and purporting to be an answer to Mr. Miller; it was probably drawn up under Dr. *Bentley's* inspection; at least, he was occasionally consulted:

Ἄνερι [Ἀνδρὶ μὲν] ΑΤΑΗΤΗΡΙ θεοὶ νόον εἰσενέφυσαν,
Ἀλλ' ἅμα τῷ φυσᾶν χὠ νόος ἐκπέτατο.

Athen. VIII, 337. E, F. An. Gr. III, 234.

 "used

"used to tell" Warburton, "that when he had any thing better than ordinary to say, and yet too bold, he always reserved it for a second or third edition, and then *nobody took any notice of it.*" Accordingly in the first edition of the Dunciad, P. tried the public taste for slander; and succeeding beyond his most sanguine hopes, he, diffident creature, added a fourth book*, in which he gratified the ignorant and malicious by assailing men of real learning and worth, amongst whom he very properly ranked Dr. Bentley. The Doctor being informed that Mr. P. had abused him, replied, "Ay, like enough: I spoke against his Homer; and the PORTENTOUS CUB never forgives†."]

AD MUSGRAVII DISSERTATIONES DUAS [P.P.D.].

Pausan. Eliac. 13. p. 484. recte Musgravius

* [See Mr. Pope to Warburton, ix. 351.]

† ["Mr. Pope's verses are pretty; they are not the translation of Homer, but of Spondanus."]

in

in opusculo, quod valde commendare solebat R. P., p. 127. πρὸ ταύτης pro περὶ

Herodot. VI. 127. recte Gronovius judicat, vocem ἀπογόνου excidisse (vid. Musgr. pp. 178—184.).

Pausan. Corinth. 19. p. 152. (Musgr. pp. 185, 6.) Lenius est, ὡς Μήδωνι τῷ Κείσου καὶ τοῖς ἀπογόνοισι τὸ ὄνομα λειφθῆναι τῆς β. μ. ut Ionica paragoge utatur Pausanias, quod semel atque iterum fecit Plato.

Idem Eliac. 18. 424. (Musgr. pp. 193, 4.) MS. Facii, ἐκ τῶνδε ἦν γένος ἐξαρχῆς γονούσης τῆς ὑπὲρ C. Lege, K. καὶ τοῖς π. ἦν γένος ἐξαρχῆς ἐκ Γονούσης τῆς ὑπὲρ Cικ. Nempe cum ἐκ ante Γονούσης omissum esset, librarius A, errorem corrigens, notam hujusmodi ·/. ante vocem Γονούσης posuit, et aliam, ei similem, in margine, cum ἐκ Γον., quibus hoc volebat, "ἐκ insere ante γον." (sc. ante γονούσης). Librarius autem B, quum ἐκ γον. ἕκτον legisset, et notam textui appictam vel prætervidisset, vel neglexisset, effecit quod hodie vulgatur. Neque mirum ἐκ omitti ante Γονούσης,

cum

cum mox ex parte MSStorum evanuerit ὑπὲρ ante Σικυῶνος. Præcipuam emendationis partem fecit et egregie defendit Musgr. p. 194. [Legendum autem Γονοῦσσα duplici litera, quippe contractum e Γονόεσσα Il. B. 573.]

[*Written on a blank-leaf prefixed to the sixth Volume of Dr. Anderson's Edition of the English Poets.* L.I.]

The Editor has with singular good faith suppressed above seven hundred of *Dryden's* verses, to wit, the twenty-seventh idyllium of Theocritus with the translations from the third and fourth books of Lucretius. If the indecency of some passages was the cause of their suppression, why were not the verses against the love of life and the fear of death retained? Dr. Anderson has also omitted near two octavo pages of preface; but to be consistent, he should have cancelled the paragraph, in which mention

is

is made of that part of the third book. However, to make Dryden some amends for depriving him of his own, he has given him two poems that are not his; *Tarquin and Tullia*, and *Suum Cuique*. Suum Cuique was written by some stanch Jacobite, but I know not whom; Tarquin and Tullia was written by *Arthur Mainwaring*, who afterwards turned Whig, and expiated his youthful heresy in the Medley. See Malone's Life of Dryden, p. 546.

The accuracy of the editor is equal to his good faith. P. 679., *Horace* de arte Amandi, for *Ovid*.

DE OBITU RAPHAELIS.

* Cum minus robustâ valetudine uteretur *Raphaël*, effusius quam vires suæ ferebant,

[* The ingenious and spirited biographer of *Michael Angelo* applied to R. P. to express in Latin, for his use, the cause which, humanly speaking, hastened Raphael's dissolution.

bant, veneri operam dedisse videtur, unde calorem et debilitatem consequi nihil mirum. Medici (pluralem enim Vasari numerum adhibet, alii unum modo memorant) existimationi suæ et quæstui fortasse metuentes, si tanto viro mortem accelerasse crederentur, hanc excusationem prætexebant, se a Raphaële, quâ erat verecundiâ, veram febris causam celatos esse, caloremque ex alia et ordinaria causa ortum putantes, sanguinem misisse, et ἐξ ἀφαιρέσεως curasse, aliter facturos, si sibi rem candide, ut erat,

dissolution. Our deeply regretted Professor, though personally unknown to Mr. Duppa, complied with his request in the most handsome, that is, in his usual manner: he immediately cleared his table of a learned load, and, in Mr. D.'s presence, clothed in a Roman dress the verbal communication. R. P. requested leave to correct the proof, which contained this notice, as he "cared not to be answerable for any nonsense but his own." For the notice of this piece of good service I am indebted to that profound and acute scholar, the Rev. *P. Elmsley*, and for the insertion of it here to Mr. Duppa, who very generously intrusted me with R. P.'s autograph. The accentual marks were, no doubt, adapted either to disguise the favour, or to harmonise it with other extracts cited from modern Latin-writers.]

narrâsset.

narrâsset. Quicquid est hujus, ex ambiguo sermonis usu, gravis error prognatus est et vulgares libros pervagatus; Raphaëlem scilicet non, quod verum esse jam vidimus, ex nimia veneris indulgentia, sed ex turpis morbi contagione mortem obiisse. *Life of Raffaello*, p. 24.

[*Congra-*

[*Congratulatory Letter to the Rev. and learned* MARTIN DAVY*, *D.D. on being elected Master of Gonville and Caius College, Cambridge.*]

Dear Doctor,

I heartily congratulate you, and your friends, and the College, and the University, on your well deserved promotion, Ζηλῶ τε σοῦ μὲν Ἑλλάδ', Ἑλλάδος δέ σέ†. I shall not trespass upon your time with a long letter, occupied as I take it for granted you must be with the circumstances attendant on your elevation, and with the swarm of addresses that invade you from all quarters. Neither shall I amuse myself with foretelling the future glories of your reign. I never but once ventured on a similar prediction, and then my success was such as completely dis-

* [See Tracts, pp. 231. 247. bis. 276.]

† [Iph. Aul. 1407. Ζηλῶ δὲ Edd., Ζηλῶ γε—is quoted by *Matthew Bust* of Eton in his dedication to Abp. Abbot of quasi-Iambic verses written by John Metropolitan of Euchania or Euchaïta; 4to. 1610.]

couraged

couraged me from setting up for a prophet again. But a passage from Cicero* had long lain rusting† in my mind, which passage I had almost despaired of introducing, when lo! the occasion, which the gods hardly durst have promised to my wishes, revolving time threw in my way‡. Est tibi gravis adversaria constituta et parata, incredibilis quædam expectatio: quam tu una re facillime vinces, si hoc statueris, Quarum laudum gloriam adamaris, quibus artibus eæ laudes comparantur, in iis esse laborandum. * * *

wars, and murders, and bloodshed, and quarrels, and cruelties, that are incident to sickly mortals (mortalibus ægris*) arise from their follies, and vices, and crimes; and if the doctors would undertake to purge and correct the humours which feed those follies, pamper those vices, and engender those crimes, the fee must be large indeed, that I should grudge them;

Εἰ δ' Ἀσκληπιάδαις τοῦτό γ' †ἔδωκε θεὸς
Ἰᾶσθαι κακότητα καὶ ἀτηρὰς φρένας ἀνδρῶν,
Πολλοὺς ἂν μισθοὺς καὶ μεγάλους ἔφερον.

But I am committing the very fault I promised to avoid. I wish you long life and health to wear your new dignity to the mutual satisfaction of yourself and the public, and I remain,

Dear Doctor,

Your faithful friend,
and humble servant,

R. Porson.

Essex Court, No. 5.
June 3, 1803.

* [Lucret. VI, I. Virg. Geo. I, 237, etc.]

† [Theognis apud *Brunck*. Gnom. poët. Gr. 424.—Conf. R. P. ad *Toup*. p. 463, Adverss. 313.]

APPENDIX.

[*From the Gentleman's Magazine for August*, 1787, *pp.* 652, 653.]

"To attemper our admiration, he has however thought fit to note the slumbers even of this great genius—and this not in a style of perfunctory disquisition, but with such a degree of asperity as critics discover when they are criticising the works of a rival."

HAWKINS V. JOHNSON. 442.

Mr. URBAN, *Aug.* 3.

HAVE you read that divine book, the "Life of Samuel Johnson, LL.D. by Sir John Hawkins, Knt.?" Have you done any thing but read it since it was first published? For my own part, I scruple not to declare, that I could not rest till I had read it quite through, notes, digressions, index, and all;—then I could not rest till I had gone over it a second time. I begin to think that increase of appetite grows by what it feeds on*; for I have been reading it ever since. I am now in the midst of the sixteenth perusal; and still I discover new beauties. I can think of

[* Shaksp.'s Hamlet, p. 154. Ed. PR.]

nothing

nothing else; I can talk of nothing else. In short, *my mind is become tumid, and longs to be delivered of those many and great conceptions** with which it has laboured since I have been through a course of this most perfect *exemplar* of biography. The compass of learning, the extent and accuracy of information, the judicious criticisms, the moral reflections, the various opinions, legal and political, to say nothing of that excess of candour and charity that breathe throughout the work, make together such a collection of sweets, that the sense aches† at them. To crown all, *the language is refined to a degree of immaculate purity, and displays the whole force of turgid eloquence*‡. Johnson, to be sure, was thought for a while to have a knack at life-writing; but who, in his senses, would compare him to our Knight? Sir Thomas Urquhart, in the account of Crichton, (which the Knight has given us, 304. because it is so intimately connected with Johnson's life,) *hondersponders* it pretty well; but even he must yield the palm.

> Read Hawkins once, and you can read no more,
> For all books else appear so mean, so poor;
> Johnson's a dunce; but still persist to read,
> And Hawkins will be all the books you need§.

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* Hawkins *v.* Johnson, 259.

† [The traces of this are, I suspect, in our national bard; the passage, however, is not at hand:

> "When I have thought on what would charm the sense,
> Till it would almost ache with tenderness."

Mountaineers, III, i.]

‡ Ibid. 367.

§ [Altered from a passage in the Duke of Buckingham's Essay on Poetry.]

Sir

Sir John has, in his own person, verified a reflection of Johnson's upon that charming writer Sir Richard Blackmore (and he too was knight and bookmaker), "He wrote on as he had written before, and neither turned aside to soften his critics by civility, nor repress them by confutation." See also what our biographer says to the same purpose, but in terms much more elegant, 349. Now observe, Mr. Urban, how exactly this has been Sir John's case. The witlings and critics of the day combined to run down that excellent book the "History of Music," in five volumes quarto; and their malice prevailed so effectually, for some time, that people who had any regard for their reputation were ashamed to have the book, or to know any thing about it. But Sir John was steady to his resolution; *he wrote on as he had written before*; and presented the publick with this last best gift*, which not only sells itself, but is the cause of selling the Knight's other works. *How was my heart dilated, as my friends can testify it was, with the news of this Life being translated into the Russian language*†! I am credibly informed, that since the publication of this Life, a copy of the "History of Music" has risen, first from half a guinea to twelve and six pence, next to fifteen shillings, nay, that even a guinea has been paid for a set handsomely bound in morocco. So that the bookseller, instead of losing two hundred and fifty pounds, is likely to lose not above two hundred and thirty, or two hundred and forty, at most.—I beg pardon, Mr. Urban, for this rapture. But I cannot

* [Milton, P. L. v, 19.]

† *This was told me, but the fact wants confirmation.* Hawkins v. Johnson, 250.

govern

govern my imagination, whenever I think or speak of that great man. However, as I disapprove of general criticism, I will try to check my enthusiasm, and point out some few of the numberless beauties that shine through this inimitable performance. Of the Knight's learning, which some prophane critics have been hardy enough to question, no Zoilus will dare to doubt in future, when he learns, from the Life of Johnson, 4. that *struma* signifies *the king's evil*; and, from a long Latin note, that other people have been afflicted with it besides the Doctor. But the passages quoted from Latin authors are numerous, though, it must be owned, very happily applied, 19. from Erasmus's Colloquies, to prove that dutiful children wait upon their parents: 312. from Archbp. Peccham; 347. a new quotation from Ovid.; 470. we are informed to our unspeakable comfort, that to *appose* means to *put questions*; and this is cleared up beyond a doubt by seven lines from Ingulphus*. 505. 581. Next come Magna Charta and Justinian's Institutes. Of Magna Charta Sir John has the same opinion with that loyal subject Oliver Cromwell, whose poetry on the occasion is well known. But the Knight, as his manner is, has greatly improved upon Old Noll's language. Besides these damning proofs, the work abounds in such flowers as these: *Temp. Car. I. Temp. Car. II. Dictamen. Verbatim et literatim. Sui generis. Notanda. Vide supra in not. Ex relatione* PETER *Flood. Exemplars. Quoad the person. Evidentia rei. Ex cathe-*

* Some people may enviously suggest, that for this citation the Knight is indebted to his most dutiful son and squire, in whose Life of Ruggle, p. lviii. it occurs; but I cannot see what they would get by it, if the fact were allowed. Is it not all in the family? and with whom can a man make free, if not with his relations?

dra.

dra. Testamentary dispositions in extremis. Inops consilii. I should be glad, after this, to see the wretch that will dispute Sir John's Latin. As for his Greek, the proofs are not indeed so many, but equally strong.

> And when one's proofs are aptly chosen,
> Three are as valid as three dozen*.

318. 562. *myops or near-sighted persons. Seized with a paralysis.* 461. *Νυξ γαρ ερχεται.* The meaning is (says Sir John) *For the night cometh.* And so it is, Mr. Urban. I should now go on to the other beauties of this book, but I am distracted with the variety of subjects that call for notice, and consequently for admiration. One particular I must mention. Whoever buys this Life, buys the pith and marrow of Johnson at the same time; for the Knight has, with great art, inserted in his work the substance of the ten volumes. I cannot but laugh when I think what simpletons the booksellers are to sell the Life separately from the Works. Do they expect that any body will buy, at a great price, in ten volumes, what he may have so much cheaper in one? Never was a king in Christendom better bit than they are. I shall take my leave at present; but next month, if you have room to spare, I shall resume the pleasing task of criticising this delightful book. I shall display its beauties; I shall vindicate it from the objections of the envious and ignorant; for such there are; and you, Mr. Urban, I fear, have not done justice to the Knight's merit. Lastly, with all due deference, I shall beg leave to propose a few corrections and amendments. It is doubtless of the utmost importance to know what al-

* [ ]

terations have been made in the second edition; I shall therefore give the reader a collation of the principal passages where I have noted any variation. No apology needs surely to be made for descending to such seemingly minute particulars.—The different editions of so valuable a book have full as good a right to be collated as the MSS. of a musty old classic, the editions of Shakespeare, or even of Ignoramus itself. In a statue from the hand of Phidias, I would not, if I could help it, have a single toe-nail amiss*. And, since the smallest speck is seen on snow†, I am persuaded that the Knight himself will not be displeased with a freedom which proceeds solely from esteem.

SUNDRY WHEREOF.

[*From the same useful Miscellany for September 1787, pp. 751—753.*]

It is my wish, my plan,
To lose no drop of that immortal man.

Garrick ex relatione SIR JOHN HAWKINS, 195.

MR. URBAN, *Sept.* 17.

THERE was an ancient sage Philosopher, by name Aristotle, whose soul has since transmigrated into Lord Monboddo. An admirer of this same Aristotle said, that "he was the scribe of Nature, dipping his pen into the mind."

* [See Foote's "Taste."] † [Gay, fab. xi.]

The

The Greek*, an Oxford scholar of my acquaintance informs me, is the motto to the Variorum Shakespeare. This FORCIBLE AND JUST EXPRESSION is vastly like what Garrick says in Sir John's excellent book, 443. *Shakespeare, when he sat down to write, dipped his pen into his own heart.* Might we not say of the Knight with equal *force and justice,* "that he is the *clerk* of biography, dipping his pen into the *Statutes at large?*" Since I had the pleasure of writing to you, Mr. Urban, I have been listening to the opinions of your readers on the subject of my letter, and I find that the greater part of them treat it with ridicule or neglect. *The supercilious lip of scorn protruded itself,* 564. But I have at the same time received the flattering news that Sir John himself (satis est EQUITEM mihi plaudere†) is highly pleased with my well-meant, though humble attempts, to illustrate and vindicate his writings; attempts, let me tell you, by no means needless; for in these licentious times, when

> The baby beats the nurse, and quite athwart
> Goes all decorum‡———

the very schoolboys take a pride to gird at their elders and betters. I protest what I am going to relate is an absolute fact. Soon after the publication of Sir John's book, a parcel of Eton boys, not having the fear of God before their eyes, &c. instead of playing truant, robbing orchards, annoying poultry, or performing any other part of their school exercise, fell foul in print§ upon his Worship's

* [ ]

† [Hor. Serm. I. x 76.]

‡ [Shakespeare's Measure for Measure, p. 63. ed. PR. repr.]

§ See the Microcosm, No. xxxvi. p. 407.

censure of Addison's *middling style*, and even sneered at the story of the Quaker, which I hold to be as good a thing as any in the volume. But what can you expect, as Lord Kaimes justly observes, from a school where boys are taught to rob on the highway? In my last, I promised you a collation of the two editions of Sir John's work; but this I shall at present defer, and only give you my remarks on a variation of which you have already taken notice in your Magazine for June, p. 522.

In this age, which is so sharp-sighted in detecting forgery, I may perhaps be carried away by the prevailing rage; but I cannot help thinking, that the whole addition in pages 585-6 is spurious, and did not proceed from the pen of Sir John Hawkins. The Knight's style is clear and elegant; this account, cloudy, inconsistent, and embarrassed. But I shall content myself with asking a few queries upon this important paragraph.

Qu. I. Would a writer, confessedly so exact in his choice of words as the Knight, talk in this manner: While he was preparing—an accident happened—? As if one should
752 say of that unfortunate divine*, Dr. Dodd, an *accident* proved fatal to him; he *happened* to write another man's name, &c.

Qu. II. Would not Sir John have told us the name of the person who is so darkly described in this narration? He is not usually backward in mentioning people's names at full length, where any thing is to be said to their credit.

Qu. III. Would he not have told us something more about the important paper of a public nature, which he missed after receiving a visit from Mr. Anonymous; or would

would he not rather have inserted it in the Life, as it probably would have filled a page or two?

Qu. IV. Where was this parchment-covered book, which Sir John *happened* to lay his fingers upon? was it lying carelessly about in the room, or *concealed in a desk?* In short, was it in such a place that a common acquaintance, as I suppose Mr. Anonymous is represented, could have easily carried it off?

Qu. V. How did Johnson learn (not surely from his eyesight), before the Knight could convey his prize away (CONVEY *the Wise it call**), that his friend was taking such kind care of his property? You see, Mr. Urban, how miserably this story hangs together.

Qu. VI. If the fact was exactly as it is here stated, how came Johnson to be so exceedingly provoked, that, as we are left to collect from the sequel, the Knight durst not approach him till he was appeased by a penitential letter?

Qu. VII. What is become of this penitential letter? and how happens it to be omitted, if such a letter was ever written? Sir John would certainly have *fed us with so nourishing a morsel* (46) in a genuine account of this *accident*, partly to swell the volume, and partly to furnish the world with a *perfect model of precatory eloquence*, 270.

Qu. VIII. Would not the Knight also have favoured us with Johnson's answer in detail, without apologizing for the omission, by saying, that it would render him suspected of inexcusable vanity? If the answer was, as the defenders of the authenticity of this paragraph, I am told, affirm it was, *melius est pœnituisse quàm nunquam peccâsse*†, it must be owned that it is enough to make any body vain. I shall

* [ ] † [ ]

attempt

attempt a translation for the benefit of your mere English readers: *There is more joy over a sinner that repenteth than over a just person that needeth no repentance**. And we know, from an authority not to be disputed, that *Johnson was a great lover of penitents*. Life, p. 406.

> God put it in thy mind to take it hence,
> That thou might'st win the more thy [Johnson's] love,
> Pleading so wisely in excuse of it.
>
> 2 Hen. IV. [p. 95. ed. pr. repr.]

Having, I flatter myself, fairly got rid of this interpolation, I shall venture to hint my sentiments upon a contrary fault, an omission. In the Life, p. 460, 461, we have an ample description of a watch that Johnson bought for seventeen guineas; but, just as we expect some important consequence from this solemn introduction, the history breaks off, and suddenly opens another subject. Now, Mr. Urban, some days ago I picked up a printed octavo leaf, seemingly cancelled and rejected. It was so covered with mud and dirt, that I could only make out part of it, which I here send you, submitting it to better judgement, whether this did not originally fill the chasm that every reader of taste and feeling must at once perceive in the history of the watch. It is more difficult to find a reason why it was omitted. But I am persuaded that the person, who is the object of Sir John's satire, was so hurt at the home truths contained in it, that he tampered with the printers to have it suppressed.

FRAGMENT.

* * * * * * * * * * "And here, touching this watch already by me mentioned, I insert a notable instance of

* [St. Luke, xv, 7.]

the

the craft and selfishness of the Doctor's Negro servant. A few days after that whereon Dr. Johnson died, this artful fellow came to me, and surrendered the watch, saying at the same time, that his master had delivered it to him a day or two before his demise, with such demeanour and gestures, that he did verily believe that it was his intention that he, namely Frank, should keep the same. Myself knowing that no sort of credit was due to a black domestic and favourite servant, and withal considering that the wearing thereof would be more proper for myself, and that I had got nothing by my trust of executor save sundry old books, and coach-hire for journeys during the discharge of the said office; and further reflecting on what I have occasion elsewhere to mention, *viz.* that, since the abolishing general warrants, *temp. Geo. III.* no good articles in this branch can be had any longer in England, I took the watch from him, intending to have it appraised by my own jeweller, a very honest and expert artificer, and, in so doing, to have bought it as cheap as I could for myself, let it cost what it would. Upon my signifying this my intention to Frank, the impudent Negro said, 'he plainly saw there was no good intended for him;' and in anger left* me. 753
He then posted to my colleagues the other executors; and there being in the people of this country a general propensity to humanity, notwithstanding all my exertions to counteract the same both in writing* and otherwise; this being the case, I say, he had found means to prepossess them so entirely in his favour, that they snubbed me, and insisted with me that I should make restitution. Finally,

* See Sir John's proofs, that every prisoner ought to be convicted, and every convict hanged, 521—3.

though

though perhaps I should not have been amenable to any known judicature by keeping the watch, I consented, being compelled thereto, to let this worthless fellow retain that testimony of his master's ill-directed benevolence *in extremis*." * * * *

You perceive, Mr. Urban, that in these remarks I have been content humbly to imitate the Knight. He has, to the eternal honour of true criticism, thrown out some interpolations, and recovered some additional passages in his edition of Johnson's Works. Of the first sort is the concluding sentence of the Preface to Shakespeare, which Sir John, purely by his own judgement and sagacity, saw was spurious, and had been inserted, without Dr. Johnson's consent or knowledge, in order to pay one Steevens a compliment. This being, as doubtless it was, Sir John's opinion, I cannot see why his enemies should cry out so loudly upon this falsification, as they call it. They say that Sir John, in order to give some colour to this fraudulent omission, pretends to print from the first edition, which wants this paragraph; though at the same time he follows the last editions throughout the rest of the Preface. They say, besides, that personal quarrel and private spleen—but what signifies it what such fellows say? In the other part of criticism Sir John is equally eminent. He has restored to Johnson what a less acute critic never would have restored; the Apotheosis of Milton and the Review of Burke. And here again come those impudent wits, and tell us, with a sneer, that these were not written by Johnson, but one by Guthrie and the other by Mr. Murphy. I am told, indeed, that Mr. Murphy has owned the Review of Burke

to

to be his. But I must beg his pardon for acquiescing in the decision of the Knight, rather than in Mr. Murphy's assertion.

Dares he think his bare word so proper to decide as
The delicate taste of JUSTICE MIDAS*?

A few more instances of Sir John's critical discernment I shall reserve for next month.

SUNDRY WHEREOF.

[*From the same for October*, 1787, *pp.* 847—849.]

"My character cannot be completely ruined, till myself step forward in its defence†." *Ex ore* SIR JOHN HAWKINS.

Mr. URBAN, *Oct.* 26.

‡ Two canons of criticism are undisputed; that an author cannot fail to use the best possible word on every occasion, and that a critic cannot chuse but know what that word is. And if these rules hold good in words, why not in sen-

* [ ] You have read about Justice Midas, Mr. Urban. He was an excellent judge of music; and gold-headed canes as well as gold watches stuck to his fingers wherever he went.

† ["A learned Prelate accidentally met Bentley in the days of Phalaris; and after having complimented him on that noble piece of criticism (the *Answer* to the Oxford Writers) he bad him not be discouraged at this run upon him: for tho' they had got the laughers on their side, yet mere wit and raillery could not long hold out against a work of so much merit. To which the other replied, "Indeed, Dr. S. [Sprat], I am in no pain about the matter. *For I hold it as certain, that no man was ever written out of reputation, but by himself.*" Warburton on Pope, IV, 159.]

‡ Note on the Dunciad, II. 1.

tences?

tences? These points being granted, it follows, that whenever Sir John Hawkins, in quoting any part of Johnson's Works, adopts a reading different from the editions, it is to be replaced in the text, and the other discarded. Now to apply. We read in the vulgar editions of London, vol. xi. p. 319. "And fix'd *on* Cambria's solitary shore." But how much better is Sir John's reading (56)! "And fix'd *in* Cambria's solitary shore." I would not believe that Johnson wrote otherwise, though Johnson himself should affirm it. Again, in the last number of The Rambler, vol. vii. p. 395. Johnson says, or is made to say, "I have endeavoured to refine our language to *grammatical purity*." How tame, dull, flat, lifeless, insipid, prosaic, &c. is this, compared to what the Knight has substituted (291)—*grammar and purity!* A fine instance of the figure *Hen dia duoin!* like Virgil's *pateris et auro**; or like—but I will not overpower you with my learning; or, more properly speaking, with my *lettered ignorance;* for that is the statutable phrase, and so it ought to have been printed in the verses on Levett, vol. xi. p. 366. upon the authority of the Knight (555), instead of *lettered arrogance: Lettered ignorance* is a beautiful *oxymoron*, and hints that people who affect to be men of learning, may be very ignorant notwithstanding. Examples, I suppose, will occur to every reader. Here I cannot help hazarding, though somewhat out of its place, a conjecture of my own upon a passage in Sir John's work (311), "Among men of real learning there is but
848 one opinion—" Ought it not to be, "Among *us** men of real learning"—? In the same Rambler, Johnson says, "On this part of my work I look back with pleasure, which

* [Virg. Geo. II, 192]

no

no blame or praise of man shall diminish or augment." Here the Knight has excelled himself. He has made an emendation hardly inferior to some of Warburton's upon Shakespeare, and, by throwing out two idle words, has restored the sentence to its original vigour—"no praise of man shall diminish or augment." From this passage, thus corrected, we learn that praise, when bestowed by some people, is a disgrace; a truth which the world never thoroughly perceived before some executors of their friend's fame appeared. Critics in a dead language, when they dislike the common text, quarrel with the careless or faithless transcribers. My spleen is not less moved by those negligent, or worse than negligent, rogues, the printers; who have given us, in the preface to Johnson's Dictionary, vol. ix. p. 221. the following paragraph: "—In gathering the authorities, I forbore to copy those which I thought likely to occur whenever they were wanted. It is remarkable, that in reviewing my collection, I found the word SEA unexemplified." Now would you believe, Mr. Urban, that not a word of this is genuine? No. The true reading, or nearly the true reading (for the Knight (344) has not favoured us with the exact words) runs thus: "So near perfection have I brought this Dictionary, that, upon a review of it, previous to my drawing up the preface, I am unable to detect the casual omission of more than one article, the appellative OCEAN." You, I dare say, Mr. Urban, and many others, had no more wit than to imagine that Johnson was rather confessing his weakness than exulting in his strength; that he meant to show how the most common things may escape our notice, and therefore says, "In reviewing my collection, I found the word SEA unexemplified."

See,

See, Sir, how grievously you were mistaken. Johnson, in the sentence we have retrieved, boasts of the perfection to which he has brought his work, in the modest style of *Exegi monumentum*—: and it was not the *word* SEA *unexemplified* that made the single fault, but the *appellative* OCEAN *omitted.*

The next part of my task I would gladly decline, of proposing some corrections in Sir John's work. I shudder at my own rashness; but, since I have begun, it is too late to retreat. P. 384, "I once travelled with Richardson in the Fulham stage-coach." Tell me the truth, Mr. Urban, is there not something in this sentence that grates upon your round and religious ears? If the date of the fact were settled, I should pronounce at once, that Sir John wrote, "*My own coach being out of order*, I once travelled"—A like omission has happened (419), "I retired and staid in the outer room to take him home." Read boldly, "to take him home *in my own coach.*" Whoever is well acquainted with the Knight's writings, knows that he never misses an opportunity of using the pronoun of the first person. It was on this ground I offered my first conjecture. Thus we find, from the beginning of the volume to the end, not only MY *own coach*, but also, MY *servants.* MY *servant.* MY *lands.* MY *country-house.* MY *gate in the country.* MY *gardener. While* I *was chairman. Intelligence in* MY *judicial capacity. Kelly practised under* ME. *A bill found before* ME. I *have discharged debtors* [i. e. as judge, not as creditor]. MY *discourse with Lord Rochford.* MY *conversation with a nobleman. Bishop Hoadley himself told* ME [what he had told all the world before]. Sir John (386) has given a list of the books

in *ana*, but has forgotten one of the most famous, called *Jomilleriana*. This is the more extraordinary, because he is indebted to it for two of his best stories in pages 192 and 348; and the Knight is a man of such nice honour, that he never borrows from an author without acknowledging the obligation. Witness Mr. Boswell, Mrs. Piozzi, the Gentleman's and European Magazines, &c.

Did I tell you, Mr. Urban, that Sir John has a delicate hand at a compliment? If I told you so, I told you nothing but the truth. Out of fifty proofs I shall produce two. P. 211, Dr. Hill obtained from one of those universities (St. Andrew's), which would scarce refuse a degree to an apothecary's horse, a diploma*. The civil things that Johnson said of Scotland were highly grateful and honourable to the natives, or Mr. Boswell would not have recorded them. But, in my mind, the Knight is far superior to his model both in sentiment and language. By the way, I marvel* that Sir John, upon mentioning Dr. Hill's knight- 849
hood, did not add some remarks upon the prostitution of this honour†, and lament that it is so often conferred on the most worthless of mankind. Our present excellent Laureat informed His Majesty, that there was no true glory in the American war‡ (which I fully believe). The lines

* See p. 311. "Among men (read, Among us men) of real learning, there is but one opinion concerning Lambeth degrees, &c.—As they imply nothing more than favour, they convey little or no honour."

† Compare the account of a lawyer's progress, pages 14, 15. Note.

‡ "Amid the thunders of the war
True glory guides no echoing car."
[T. Warton's Birth-day Ode, 1795.]

were

were loyal and poetical; but they show no better than a gilt two-pence when placed by the side of our Knight's compliment. Speaking of Dr. Dodd (521), he says, that he was not an object of THAT CLEMENCY WHICH HIS MAJESTY IS EVER READY TO EXERT IN FAVOUR OF THOSE WHO HAVE THE LEAST CLAIM TO IT.

I was luckily within hearing when Sir John, upon reading my second letter, employed that forcible and just expression which I have chosen for my motto. Every word that issues from those lips is as precious to me as if it proceeded from Dodona's oak, or any other oracular timber; I therefore bade Jackey set it down; my son, Mr. Urban, a dutiful and ingenious lad. He is scarcely turned of five-and-twenty, and has already published Tom Thumb with copious Prolegomena, notes, and a glossary, accurante *Johanne Sundreio Whereof Arm.* The saying, however, is not quite true, unless it be taken *cum grano salis* (*the meaning whereof is, with a grain of salt*). For it seems at first sight to signify, that whoever defends his own character, completely ruins it; which is contrary to fact and experience. Indeed, if we allowed the additions in the second impression of Johnson's Life (particularly in p. 585-6) to be Sir John's own, two aukward consequences would follow. That however dead to shame, or callous to reproof, some men pretend to be, they have feeling enough to be hurt at whispers against their moral character*, and imprudence enough to make matters worse by attempting to vindicate themselves. *A base action is a disorder of*

* "My reason for mentioning these particulars is, that the transaction which so disturbed him may possibly be better known than the motives that actuated me at the time." Ed. 2d. p. 585. Note.

the

*the mind; and, next to the folly of doing it, is the folly that defends it**. I had long admired the specimens of Sir John's critical talents, and was resolved, so far as my slender abilities would permit me, to follow his example.

> Non ita certandi cupidus, quam propter amorem
> Quod te imitari, aveo†:

And, I hope, I proved in my last that the story of *conveying* the book was an impudent forgery, contrived by the Knight's foes to make him seem to bear witness against himself. We must, therefore, seek another interpretation of the *hereinbeforementioned* apophthegm. The true sense I take to be this, That a man's case is indeed desperate when, having no advocate to undertake his defence, he is obliged to step forward in person to defend himself. But Sir John's merit is such, that it animates even strangers to plead his cause. Though I trust there are within the realm five hundred as good friends‡ of Sir John, and abler defenders than I am, yet I cannot help being a little vain, when I reflect, that while the publick was passing its censures on the Knight with the utmost freedom, and wondering how he could have the front to traduce himself in print, I alone had the courage to step forward the champion of a person whom, I am in doubt, whether I value more as an amiable man or a sprightly writer. Nor has my vanity only been gratified. Sir John has just sent me a second-hand copy, almost as good as new, of Walton's Complete Angler, *ed. opt.* 1784. In return for this act of generosity, which no father has ever shown to a son, nor

* [ ]

† [Lucret. III, 5, 6.]

‡ [Chevy-Chase.]

brother

brother to a brother, I do hereby assure his Worship, that when any other friends of his die, whether he be disposed *to carve them as a dish fit for the gods, or hew them like a carcase for the hounds**, I shall be ready to exert my utmost powers in his behalf, against all his enemies open or secret.

SUNDRY WHEREOF.

* [Shaksp.'s Julius Cæsar, II, i.]

[*The eighth Letter to Mr.* TRAVIS *inserted in the Gentleman's Magazine for February,* 1790, *pp.* 128—133, *which makes no part of the collection reprinted by R. P. in the same year.*]

128 " I confess my suspicions did not carry me so far, as to conjecture that this venerable champion would be in such a mighty haste to come into the field, armed only with a pocket-pistol, before his great blunderbuss could be got ready, his old rusty breast-plate scoured, and his cracked head-piece mended." SWIFT.

To the Rev. Mr. TRAVIS.

SIR,

I AM not ill-satisfied with the opinion of my letters which you have adopted from your friend Kuster. I expected no better sentence from such ignorant and corrupt judges. It was likewise a brilliant thought of Kuster, to urge me with the authority of a book, for which I have always entertained

tained and avowed the profoundest contempt. He quotes a passage from your work, which, he says, he cannot help believing. I cannot help his belief, nor my own disbelief. For I am infidel enough to think, notwithstanding what he says, that he has not read my letters either with great attention, or with any attention at all. Else he must have seen, that, far from making Stephens a cheat, I expressly disclaim the supposition. I accuse him of nothing but inaccuracy and typographical error. I say that he restored the MSS., which he had borrowed from the King's library, as became an honest man and a grateful subject. While you maintain, that he never restored them, but carried them off to Geneva, and lent them to Beza; and this in spite of Stephens's own evidence to the contrary; in spite of his advertisement at the end of Beza's first edition. "The MSS. cited in the notes are all those which are extant in the King of France's library." This advertisement you, indeed, p. 130, interpret with your usual knowledge and dexterity. You make it signify, that Stephens lent those very MSS. to Beza. In that case, Stephens ought to have said: "The MSS. cited in the notes are those which *were* extant in the King of France's library, till I *stole* them for the service of my pious friend Beza." Which brings the worse charge against Stephens; I, who

* [he sent me word, if I said his beard was not cut well, hee was in the minde it was: this is called the retort courteous. If I sent him word againe, it was not well cut, he would send me word he cut it to please himself: this is called the quip modest. If againe, it was not well cut, he disabled my judgment: this is called the *reply churlish*. If againe, it was not well cut, he would answer I spake not true: this is called the *reproofe valiant*. Shaksp. As you like it, p. 206.]

only suppose him to have misplaced a semicircle by chance; or you, who suppose him to be first a thief, next a liar, and lastly impudent enough to publish his theft to the world? It is you, Sir, not I, that make Stephens a cheat. But you were determined to load me with the severest reproach you could invent; and, to insure success, you imputed your own principles to me. Or perhaps you defend Stephens's reputation from the attacks of others, merely to have the pleasure of murdering it yourself.

I come now to the immediate purpose of your letter. And here let me bestow praise where it is due. I congratulate you upon the more moderate style you have assumed. To me it is indifferent whether this be owing to my reproof, or to your own reflection. Whatever be the cause, I am equally well pleased with the effect. *The flaming* theologue, *who so lately scorched us in the meridian, now sinks temperately to the West, and is hardly felt as he descends**.

The proof of the inaccuracy of Stephens's edition in this
129 place consists of two parts. 1. That it is morally impossible for the same editor to find seven MSS. of the N. T. all agreeing in a reading which is supported by no MS. whatever, Greek or Latin, that any other critic or editor has collated. 2. That †four of the very MSS. used by Stephens have since been found in the French King's library; that these omit not only the words ἐν τῷ οὐρανῷ, 1 John v. 7, but also to the words ἐν τῇ γῇ in the next verse, inclusive; and therefore that the semicircle in R. Stephens's edition ought to be transposed.

* [ ]

† [See Addenda, Corrigenda to p. 72. of R. P.'s Letters to Mr. Travis.]

The

The second part of this proof you have thought fit to controvert; how justly we shall see presently. I will first endeavour to clear the question from that heap of rubbish, with which you have industriously encumbered it, and then to examine your objections.

1. Le Long says, that Stephens's N° 4, is the King's MS. 2871. N° 5, 3425.* N° 7, 2242. N° 10, 2870.* To which Wetstein adds, that Stephens's N° 9 is now the Coislinian 200, and that N° 15 is the King's MS. 2869. which, however, Stephens did not collate to the Catholic Epistles.

2. But according to you, "Le Long affirms, that there are only *four* of the royal MSS. containing the Catholic Epistles, and that these *four* were used by R. Stephens." If Le Long affirms this, he certainly had lost either his memory or his senses, or he was fond of lying for its own sake. For he had read Simon's Critical History, who quotes several of the King's MSS. different from these four. He had read a dissertation upon 1 John v. 7, lately published by Abbé L. Roger, who makes the same appeal. Why then should he tell a notorious as well as a needless lie? How would his opinion of four certain MSS. be helped by the poverty, or hurt by the wealth, of the library? But you have mistaken Le Long's words "*Il n'y a que quatre MSS. du Roi, qui contiennent les Epistres Canoniques*, δ, ε, ζ, ι, *numerotés* 2871, *&c.*" Now, Sir, if he had meant, that only four of the MSS. then (1720) existing in the King's library, contained the Catholic Epistles, instead of δ, ε, ζ, ι, he would have said 2871, 3425, 2242, 2870. His real meaning, as is plain from the con-

* Printed in Emlyn by mistake 3145, 2878.

 text,

text, is, that, of the eight MSS. which Stephens borrowed from the royal library, only four contained the Catholic Epistles. *Therefore*, says Le Long, *by what I found in the King's MSS.* [used by Stephens], *I determined what must have been in the copies that Stephens procured elsewhere.*

3. "Wetstein," you proceed, "makes the whole number to be no less than *eight*; and says that *five* of them were formerly used by R. Stephens." If Wetstein made the number eight hundred, he would not contradict Le Long. Neither does he profess to have collated all the MSS. in the King's library. He only asserts that there are eight MSS. of the Catholic Epistles in the King's library; which, though I have no great opinion of your modesty, I hope you will not venture to deny.

4. "Mr. Griesbach contradicts both the former testimonies, and makes the number of MSS. *nine*, *five* of which he assigns to Stephens." To ripen these assertions into contradictions, you ought to produce an expression of this sort from Le Long, Wetstein, and Mr. Griesbach, severally: "I have seen $\left\{\begin{matrix}\text{four}\\ \text{eight}\\ \text{nine}\end{matrix}\right\}$ MSS. of the Catholic Epistles, and the library contains no more." The only place of Le Long which seems to say any thing like this, I have explained; and I defy you to point out any place in the others, that has the least tendency to such an assertion. You seem to have forgotten (if indeed you ever knew) two of the most common rules of criticism: *Qui pauciora memorat, plura non negat; qui plura memorat, pauciora non negat.* You might have given the lie to Wetstein and Mr. Gries-

Mr. Griesbach, from their own words; for, on 1 John v. 7, they both quote two King's MSS. from Simon's authority, which are not included in their general list. But since you seem so tickled with this *palmarian* argument, I will improve it for you. "Le Long," you say, "makes the whole number of MSS. to be *four*, Wetstein *eight*, and Mr. Griesbach *nine*. Now, it is certain that the whole number of the French King's MSS. containing the Catholic Epistles is not less than *twenty*: therefore Le Long, Wetstein, and Mr. Griesbach, are liars, &c.; R. Stephens infallible; and 1 John v. 7. genuine.

5. You wisely suggest a doubt whether the *Codex Hafniensis* ought to be comprehended in Wetstein and Mr. Griesbach's number. *At vel* DUBITASSE, *mi homo, tam* 130
insigne ἀκρισίας *et imperitiæ specimen est, ut præterquam in tuo libro par nusquam viderim**. You doubt whether the *Codex Hafniensis Regius*, a MS. in the royal library at Copenhagen, be a MS. in the royal library at Paris! *Hoc serio quenquam dixisse, summa hominum contemptio est*†.

6. "Le Long says, that No. 2878 is one of the MSS. used by Stephens, and contains the Catholic Epistles; which Wetstein and Mr. Griesbach both deny." For 2878, read 2870, and then see what you can make of your contradiction. If you had consulted the Journal des Savans, instead of Emlyn's Reply, you would have set Le Long at variance with himself, as well as with others. For he there makes Stephens's No. 10 the King's MS. 2870 in the body of his letter, but 2878 in the table subjoined. I wonder too, while your hand was in, that you did not find other

* BENTLEY in Menand. p. 62 or 73.

† PLINY N. H. xxxvii. 2.

contra-

contradictions in Le Long's account, partly to himself, as when he calls the same MS. 3445 in the body of his letter, and 3425 in the table; partly to Wetstein and Mr. Griesbach, as when he makes Stephens's No. 8 the King's MS. 2361, which they both make 2861. Have you sworn, Sir, to wage immortal war with slips of the pen and press? Or is it your resolution to exempt not only R. Stephens, but every other person, from the possibility of typographical error?

7. Flushed with this victory over the printer, you *sink deeper by floundering in the mud**. "Le Long asserts, that the MS. in the royal library marked ιε neither was used by Stephens, nor contained the Catholic Epistles, which they (Wetstein and Mr. Griesbach) both affirm." I am tired of confuting such ridiculous objections. There is no MS., Sir, in the royal library at Paris, marked ιε, nor indeed with any of the Greek numerals by which R. Stephens distinguished his copies. All that Le Long asserts is, that he looked in the King's library for such of the MSS. as had been there from the time of Henry II.; that of these he found eleven, eight† of which eleven appeared upon examination to be the same that Stephens used in his edition. The table at the end of Le Long's letter is made by Le Long himself, partly from fact, and partly from conjecture. I had freely allowed that Le Long had committed some trifling errors; but I maintained, and still maintain,

* [Dryden's Cymon and Iphigenia.]

† But perhaps *eight* is a slip of the pen or press for *six*. Unaccountable blunders often happen in printing. Thus Mill. Prol. 1321, says *novem* instead of *tres*; as Bengelius rightly observes on Romans xii. 11.

that

that they do not affect the main point in debate. However, to cut off all pretence for chicanery, I will mention all the errors that I can detect in Le Long's account. He is mistaken, or at least incorrect, 1. in saying that he found the eight* royal MSS. which Stephens had borrowed, when in his table he specifies no more than six, Nos. 3, 4, 5, 7, 8, 10. He is mistaken, 2. in saying that Simon quotes the words ἐν τῇ γῇ from a Colbertine MS.; for Simon quotes them from the King's MS. No. 2247. 3. In making No. 15 contain only seven Epistles, when it is plain, from Stephens's margin, that it contained also the Apocalypse. 4. In making No. 16 contain two Gospels, which contains only the Apocalypse.

8. Ἄλλων ἰατρὸς, αὐτὸς ἕλκεσι βρύεις†. You have imputed an absurd assertion to Le Long in your book, p. 128, as if he had said, that all the fifteen MSS. used by Stephens were in the King's library, and were marked with the corresponding Greek numerals. If you are at liberty to fasten any nonsense upon an adversary, no doubt you can easily confute him.

9. You struggle hard to produce a contradiction about No. 7, but with better intentions than success.—I take the case to be this. The King's MS. No. 2242 was divided into two volumes, both marked with the same number. The first part contains the Gospels, the second the Acts and Epistles, excepting the three last Catholic Epistles. Le Long seems to have made his table not upon the spot, but after leaving the library, and to have supposed, from Stephens's margin, that his No. 7 did not contain

* See note †, p. 358.

† [Eur. Fr. incert. CCXI.]

the

the Acts. For Wetstein observes, that Stephens did not collate this MS. to the Acts. You affirm the contrary. I did expect, that a critick, so hot upon the scent for contradictions, would have found a fresh disagreement between Wetstein and Mr. Griesbach, who says of this same ζ, *semel a Stephano citatur in Actis* (xvii. 5.). Wetstein knew that it was once cited upon Acts, but he knew that it was
131 a mistake for No. 1, (the Comp. ed.). The objection that Wetstein's ζ contains less than Le Long's ζ, is too frivolous.—What three Epistles are these? Even those long voluminous compositions 2 and 3 John, and Jude. Wetstein's words are, *continet Acta, Epistolas Canonicas, et Paulinas*. If he had said, *septem Epistolas Canonicas*, it would have looked more like a contradiction. Yet even this might be forgiven, and charitably imputed to haste or forgetfulness, except by that mirror of accuracy Mr. Travis, who in critical morality is a perfect Stoic. *He knows not how to wink at human frailty, or pardon weakness that he never felt**. But is this, Sir, the hard task imposed upon editors and collators, that their eye-sight, their memory, or their pen, must never mislead them? that no error of the press must escape them? Are they fools, liars, or cheats, whenever they fail? Your beloved Stephens then, and even another person whom you love better than Stephens, must take their share of the same reproaches. For Stephens often *positively affirms* (to use your favourite expression), that such a reading is found in his No. 1, when the Complutensian reading is quite different. So that, if Stephens had not told us that his No. 1 was the Complutensian edition, you could have proved, *beyond con-*

* [Addison's Cato, v.]

tradiction,

tradiction, that it was a different copy. At present I see no remedy to save Stephens from the imputation of lying. The other person, at whom I just now hinted, is the Author of some letters to Mr. Gibbon in defence of 1 John v. 7. In that matchless treatise, p. 295, *it is positively affirmed*, that Stephens's No. 16 contained the Acts. I *positively affirm* the contrary. If I had your candour, I should treat that author as he has treated Le Long, Wetstein, and Mr. Griesbach. But my candour is content with supposing it a misprint for No. 14.

If you had the candour in your heart, which you have so often in your mouth, that you have made the very word *odious* (*which was an excellent word before it was ill-sorted**), she would teach you to charge no man with absurdity or falsehood, till you had tried every probable supposition to make his words rational and consistent; she would teach you not to wring a contradiction out of two testimonies, because one says less or more than the other; she would teach you not to be severe upon pardonable and unimportant mistakes; she would teach you (and illustrate the doctrine by your own example) not to be unmerciful upon authors, because their printers happen to be dull or lazy rogues, and put one letter, figure, or word, for another.

Let us return to Wetstein's ζ. Mr. Griesbach, finding this MS. marked No. 2242 upon the Gospels, and 2241 upon the Epistles, seems to have suspected some mistake, and therefore says doubtfully on the former *Reg.* 2242, *nunc* 49, *ut videtur, aut etiam* 47; on the latter, *Reg.* 2241, *nunc ut videtur* 47. But if he had compared Wetstein's note on 1 John v. 7, he would have seen that 2241 was a false print for 2242.

* [ ]

10. With

10. With respect to Stephens's No. 15, if Le Long had added, that it contained the Apocalypse, there would have been no real difference between him and Wetstein. Le Long, presuming that Stephens collated the MS. throughout, says, from the evidence of the margin, that it only contained such and such Epistles. Wetstein, finding the MS. itself, says that it contained more, but was not collated to the other parts of the N. T. And then poor Le Long, forsooth, must suffer for having a better opinion of Stephens's accuracy, than fact and experience will justify.

11. What you say of Stephens's No. 14, is true, but nothing to the purpose. I take for granted that Wetstein is in the wrong, and that his errors are properly corrected by Mr. Griesbach, Symbol. Crit. p. cxliv—cxlviii. But because Wetstein judged wrongly concerning a collation that he received from others of a MS. that he never saw, how does it follow that he could not judge rightly of the MSS. that came under his own inspection? Except this single instance, all the examples you bring of Mr. Griesbach's dissent from Wetstein are lighter than air, and to mention is to refute them. 1. He contradicts Wetstein, because he has collated a MS. which Wetstein either did not see, or did not examine. 2. He contradicts Wetstein, because, the MSS. being lately arranged in a new order, he cannot positively tell what the present number of one of them is. 3. He *seems inclined* to differ from Wetstein concerning the identity of Stephens's No. 9 and Coislin. 200. A short observation will clear up these matters. Mr. Griesbach collated none of these MSS. which Le Long and Wetstein affirm to have been used by Stephens (except No. 8).

No. 8). He might perhaps look at them in a cursory 132
manner, without any design of making extracts or memorandums. His aim was to examine such MSS. as either came afterwards into the library, or had escaped Wetstein's diligence. He therefore speaks diffidently on the subject of the Coislinian MSS. *Stephani θ, ut opinatur Wetstein.* Seeing likewise an apparent inconsistency in Wetstein's account of No. 7, he intimates a doubt which a farther inquiry would have dispelled.

The remainder of your letter is a tiresome repetition of what you before borrowed from Martin. The substance of it is, that Stephens had fourteen MSS. to the Gospels, ten to the Acts, twelve to the Epistles, and four to the Apocalypse. You afterwards repeat the same assertion in another form, and palm it upon us for distinct evidence. Doubtless Stephens had as many MSS. if his margin never errs. But I informed you before, that his numbers are frequently confounded. I now inform you farther, that, of the numbers quoted by R. Stephens to the Gospels, Nos. 10, 11, 13, 16; to the Acts, 8, 14; to the Epistles, 2, 12, 14, 16; and to the Apocalypse, 5*, 11; are spurious.

Wetstein discovered, in his Prolegomena, 1730, p. 22—27, that Stephens's No. 2 was the same MS. that Beza gave our university. An anonymous opposer soon appeared, who, to prove the contrary, produced twenty instances, in which, according to him, they varied. Whoever desires to see what Wetstein answered, may consult the second edition of his Prolegomena, p. 28—38. I wish no greater

* A mistake for 15, as I have observed, Gent. Mag. vol. LIX. p. 513. [=p. 67. L. to Tr.] See Bengelius on the Apocalypse, iii. 18, xix. 14.

harm,

harm, Sir, to your admirers, than that they may approve of this anonymous gentleman's arguments. If you had been then alive, you would have added, in aid of this critick's reasoning, that Stephens's No. 2 contained the Epistle to the Romans, and therefore, *beyond contradiction*, must be different from Beza's MS. which contains only the Gospels and Acts.

All this trumpery about Stephens's margin rests upon a modest assumption, that Stephens could not commit a typographical error. I produced, out of a great number of examples, and shall now briefly recapitulate, as many as I thought sufficient to confute so extravagant a position. Matth. xxiv. 20, ιθ marked in the margin. 1 Pet. iii. 11, ἀγαθὸν ζητησάτω omitted in the text. Apocalyps. p. 176—177, eighteen various readings of the Complutensian edition omitted, and, of the nineteen marked, two inaccurate, and two false. The semicircle three times omitted; in one place twice printed, and the figure of reference once misplaced (correct my former collation.) Apocalyps. xv. 2, 'καὶ ἐκ τοῦ χαράγματος αὐτοῦ, for καὶ 'ἐκ τοῦ χ. αὐτοῦ.' When you have shewn that Stephens's margin is correct in all these particulars, I will endeavour to exercise your sagacity with a few more of the same kind.

You might have spared yourself all this letter-hunting, if you had applied your assumption at first, and reasoned thus: The MSS. produced by Le Long and Wetstein are not the MSS. used by Stephens; for those omit from *in cœlo* to *in terra*, inclusive; but these only omit *in cœlo*. You have, indeed, repeated a part of this argument in your last letter, where you say, that all Stephens's MSS. retained *in terra*. The only witnesses you can bring to this assertion

assertion are Stephens's margin and Beza's note. The appeal to Stephens's edition, when the question is, whether that edition be erroneous or not, is too gross a banter upon common sense. Nor can Beza's testimony be of any weight, till you can prove that he had the actual use of Stephens's MSS. But this you cannot prove, without making Stephens a thief and a liar. And when you have ruined his character, we will consider how much credit is due to his evidence.

You play your old game, when you say, "that the charge against Stephens is, that he collated his MSS. *unfaithfully;*" and afterwards, "that we accuse R. Stephens and T. Beza of a deliberate falsification of Scripture." I have told you over and over, that I only suppose R. Stephens to have committed an easy, and to appearance a small mistake. And I suppose, with Wetstein, that Beza adopted the mistake. *Ista typothetæ aberratio fraudi fuit T. Bezæ.* If it be a deliberate falsification of Scripture to err in noting the various readings, God help the wicked*! For there never was a more abandoned set of men than the greatest part of editors and collators. The word *unfaithfully* is capable of two senses. If it means *negligently, imperfectly, erroneously,* I agree that Stephens collated his manuscripts *unfaithfully;* but, if it means *fraudulently,* I have acquitted him of that imputation.

Supposing that I surrendered Stephens's No. 7, what 133
would you gain by it? Nothing, unless you could shew that Nos. 4, 5, and 10, are different from the numbers

* [If Sacke and Sugar bee a fault, Heaven helpe the Wicked: Shakspere's 1st P. of K. Henry IV. p. 59. ed. pr. repr.]

marked

marked by Le Long as corresponding. But this you have not attempted to shew of No. 4; nor can you shew it of No. 5, and 10, without retreating to your strong-hold, the infallibility of Stephens and his compositors. And if you call this arguing, you may argue till doomsday. You are indeed in a distressing situation; for, if one only of the MSS. quoted by Le Long be one of the MSS. quoted by Stephens, your cause will be as effectually ruined, as if the whole seven were found. If you can confute the single proposition, that the King's MS. formerly 2871, now 106, is Stephens's No. 4, you will perform more service to your darling verse, than you have performed in your whole book and your last incomparable letter. For Le Long, Wetstein, Mr. Griesbach, and the compilers of the catalogue of the King's MSS.* are in a provoking agreement concerning this MS. and, what is more provoking, are not contradicted by Stephens's infallible margin. *Attempt then this confutation without delay. Silence will be a proof of conscious impotence. And attempt it with candour and seriousness. Tinselled phrases and empty sarcasms will have no effect but to double the load that now lies heavy upon you*†. In the mean time I abide by my first position, that the MSS. numbered 4, 5, 7, 10, by R. Stephens, are the same with the French King's MSS. which, in the time of Le Long, were marked 2871, 3425, 2242, 2870. You have said nothing in answer to these affirmations of Le Long and Wetstein, that has not furnished fresh proofs of

* Quartus ex eorum numero quos Robertus Stephanus adhibuit, T. II. p. 19.

† This fustian, with much more to the same purpose, may be found in Mr. Travis's peroration, p. 125, 369.

the

the assertion which I formerly made, "that you possess not even the rudiments of criticism*."

I have now, Sir, I think, with wonderful patience and politeness, replied to all your objections. I might indeed have excused myself from the task. If, however, you continue, as you threaten, to abuse Mr. Urban's indulgence, I shall not condescend to honour you with a second reply, unless you submit to a certain previous condition, which, to me, appears reasonable.

In every controversy, the disputants on either side ought, before they resume the subject by way of defence or offence, to acknowledge all the mistakes of which they have been convicted by others; and all in which they have detected themselves. Now, Sir, I have fairly staked my veracity on several points, which materially affected your cause and your character. Since you have neither defended your assertions, nor confessed your mistakes; you ought to look upon the attention I have here paid you as a signal exertion of humility. You are a culprit at the bar of the publick. You have no right to an hearing till you have purged yourself from the former accusations. These I shall now state again, and leave them to the judgement of the reader. You asserted 1. that the Latin copies in 1 John, v. 8. read (*with so few exceptions as not to merit notice* added in the 2d ed.) *tres in unum sunt*. 2. That they invariably retain the clause. 3. You assert, by implication, that most of the Greek MSS. which omit the seventh verse, retain ἐν τῇ γῇ in the eighth; 4. that Wetstein allows six MSS. to retain the disputed verse. I asserted, and I still assert, 1. that no Latin copy whatever, retaining the

* [p. 38. Lett. to Tr.]

clause,

clause, reads *tres in unum sunt*, but all simply *tres unum sunt*; 2. that a very great number (as far as I can guess*, a considerable majority,) omits the clause. 3. That no Greek MS., which omits the seventh verse, retains ἐν τῇ γῇ in the eighth; and 4. that Wetstein affirms four of the six MSS., to which you appeal, to omit the disputed verse; and professes to believe the same of a fifth. Besides these particular charges, I scattered a general accusation through my letters; that you had borrowed the greater part of your book from Martin, taking upon trust his facts and quotations. That this blind adherence to Martin had led you into many errors, some owing to the original, and some to the English translation. Unless you make haste to defend or confess, the publick will not fail to condemn your obstinacy, and take your silence for the certain token of a rotten cause and a guilty conscience.

CANTABRIGIENSIS.

P.S. In Vol. LIX. p. 515, [=p. 77. Lett. to T.] for 4, 5, 7, 10, 15, *read* 4, 5, 7, 9, 10.

* Five to three in the Louvain editions, and about three to two in above fifty copies that I have collated.

ADDENDA.

ERRATA. ADDENDA. CORRIGENDA.

N.B. It would be advisable to intermix the additions, alterations, and corrections of my own mistakes, as well as those of the press, in their proper places, before this volume is looked over, otherwise the *second* Index will be of little use.

P. 2. v. 12. Would yet he had lived. Shakspere, Meas. for Meas. IV. iv.

P. 3. v. 3. Soph. Ant. 650. 10. *οἰκοῦσι χωρὶς ἀρεταὶ τῶν ἡδονῶν.* Phrynichus Σ. Π. 72. v. 17. read, Τεθνηκ' ὁ δη' τ.—*ὃν οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος.*—or, as it is somewhere cited, *ὃν γὰρ φιλεῖ τὸ θεῖον, ἀποθνήσκει νέος.* So wise, so young, they say, do never live long. Shaksp.'s Rich^d. III. III, i. Short summers lightly have a forward spring. Ibid.

P. 10. l. 4. * * *

P. 13. l. 14. Lucian. II. 680. *ἐγὼ γὰρ, ὡς ὁ Κωμικὸς ἔφη, ἄγροικος εἰμι, τὴν σκάφην σκάφην λέγων.* vide supra, p. 54. We call a nettle, but a nettle; Shaksp.'s Coriolanus, A. II. Sc. i. Mundungus, having occasion for a spade, called out, "Slave, bring me *my upheaver of the earth.*"

P. 15. l. 15. "That bawl"—Milton's sonnet XII, 9. ed. *T. Warton*—as in R. P.'s Letters to Travis, p. 379. "Who would be w."—"That"—edd.

P. 18. l. 2. Ter. Andr. I. v, 18. ibid. l. 7. Shakspere's King John, A. III. Sc. iii.

P. 19. l. 5. Apud Demosth. in Neæram, et Athen. XIII, 612. F. [P. P. D.] *Ὡς οὐχ ὑ.* Grotii Excerp. pp. 737. 845. R. B. Millio, p. 77. ed. Cantab. *Τάδ' οὐχ ὑ.* Gataker. Opp. posth. c. xii. Grot. Excerp. 441. ibid. l. 14. Shaksp. Much ado about nothing, III. 3. give Heaven thanks, and make no boast of them—As you like it, III, 5. ibid. l. 18. In Feby 1806

 I was

I was lamenting to R. P. the loss of a great statesman in the hour of his country's danger; R. P. interrupted me by reciting,

——— παῦε, παῦ', ὦ δέσποθ' Ερμῆ, μὴ λέγε·
ἀλλ' ἔα τὸν ἄνδρ' ἐκεῖνον, οὗπερ ἔστ', εἶναι κάτω.
οὐ γὰρ ἡμέτερος ἔτ' ἐστ' ἐκεῖνος ἀνήρ, ἀλλὰ σός.
ἅττ' ἂν οὖν λέγῃς ἐκεῖνον,
κεἰ πανοῦργος ἦν, ὅτ' ἔζη,
καὶ λάλος, καὶ συκοφάντης,
καὶ κύκηθρον, καὶ τάρακτρον,
ταῦθ' ἁπαξάπαντα νυνὶ
τοὺς σεαυτοῦ λοιδορεῖς.

I was thankful for this sally, though made to my cost, as I gained from it a line which Aristophanes would have owned.

P. 20. Plutarch. II. 144. A. ὑπὸ πόλιν ed. Bas. which Hemsterhusius in his copy of that writer has rendered, sub ipsam *arcem*; see Wyttenbach ad l. VI, ii, p. 897.

P. 25. l. 11. * * * * ibid. l. 18. Dunciad, IV, 251, 2.

P. 26. l. 5. δοκεῖ R. B. and πλεούσας was restored by that promising critic, *D'Arnaud* de jure servorum, p. 57. which appeared Leovardiæ, 1744: "mihi consultum fore videtur ad Thesei fanum navigare, ibique supplices sedere."

P. 34. κολάσομε γ' ἔσω Lex. Sangerm. p 461. v. Ἄτην. (-ιν). Conf. R. P. apud J. H. Monk. ad Hipp. 505. The trifling aberration of this MS. may serve to illustrate R. P.'s notion of the origin of what is become, by accident, the middle verb, κολάσομαι = κολάσω ME'.

P. 36. l. 2. r. φάρμακόν σου—. καὶ εἰμί τις γελοῖος ἰατρός· ἰώμενος μεῖζον τὸ νόσημα ποιῶ. Plato Protag. p. 294. edd. Bas. = 205. G. Læmar. = l. 340. D. H. St. et apud Muret. V. L. XII. i. A passage (Soph. Fr. inc. x.) conveying the same sentiment is used by R. P. ad Med. p. 20 = 22 = Adverss. III. P. 195. l. 8. r. Οὐχ‡—.

‡ N. B. The only typographical error, which I have been able to detect in the *Grenville Homer*, is Il. B, 279. χλευκῶνις—: in other places a letter has now and then slipped out of the text of the small copies, which appears in its place in the presentation-volumes: e. g. Il. P, 558. ταχίς ed. min. ταχίς ed. splendida. Φ, 212. κρανίς ed. m. κρανίς ed. sp.; it is less faultless than the faultless Glasgow.

P. 62.

P. 62. l. ult. r. ῥῆμά—Adverss. p. 280.

P. 40. l. 9. Shaksp. Merry Wives of Windsor, ed. PR. repr. p 47. Ibid. l. 13. Adverss. p. 138.

P. 44. l. 10. ὑπογλωττίσιν Schweighæuseri membranæ.

P. 46. l. 8. Verisim. p. 47. Ibid. l. 14. R. P. ad l. Wakef. ad Herc. Fur. 647.

P. 48. †—after " 149." add, R. P. was partial to this figure of speech; " Thus far I have written to convince my enemies how mistaken they were, when they asserted that my bolt was shot, and that I had nothing more to advance. I can truly say with Pindar, that I have still under my arm a quiver, stored with darts, which sound to the intelligent, but to the multitude require an interpreter." Fusius quidem prolixiusque hanc annotationem deduximus: cum quia primum hoc specimen et quasi pignus nostrarum in Flaccum emendationum accuratius mihi tuendum erat; tum ut vel hinc sciant, si qui in his nostris examinandis ingenii aleam subibunt, adhuc plures sagittas, κατὰ τὸν Πίνδαρον, in pharetra superesse, quibus recte dicta, si usus ferat, defendere valeamus.

R. B. ad Hor. A. P. 441, pp. 705, 6.

Ibid. n.*M

P. 52. l. 8. Catull. LXXII, 3. sperabat Edd. et *Valck.* ad Röver. XVIII.

P. 57. l. 5. Cicero Divinat. II. iii.

P. 63. to note add, πόει, χωρὶς τοῦ ῑ λέγουσι. Ποεῖ MS. Harl. Soph. El. 623. Ἐγώ σου σήμερον Τύπτων πρόσωπον αἱμορυγχίαν ποῶ. Lex. Sangerm. p. 362. ЄΠΠΟΗϹЄ in Inscrip. Gr. Vat. apud Schow. de Charta Papyracea, p. 66.—In tessera, quæ in Museo Borgiano Velitris adservatur, scriptum est Δαμιοργὸς et Ἐπίκορος ex antiquiore orthographia pro Δαμιουργὸς et Ἐπίκουρος. Etiam in antiqua illa inscriptione, quæ a Cl. Chandlero Athenis reperta fuit, ΠΡΥΤΑΝΕΥΟΥϹΕϹ pro Πρυτανευούσης legitur. Idem ibid. pp. 115, 16. In the margin of a copy of his commentary on the Sigean Inscription Chishull has directed pro ἐποίησε reponendum vetustum ἐπόησε.

Ibid. l. 17. *Sandvicense* [p. 6.],

P. 71. l. penult.; see R. P. ad Musgrav. p. 325.

P. 76. l. 12. Dr. *Clarke* states the marbles to have been found at CEOS. Travels, III. 651.

P. 89. l. 17. read "ἐπειπόντες for ὑπειπόντες"

P. 95. l. 11. Shaksp. Hamlet, A I. Sc. v.

P. 97. l. ult. R. P. ad Or. 141.

P. 98. n. to R. P. subjoin "apud E. M."

P. 106. l. 5. r. enotare inchoaverat,

P. 114 n. l. 2. Johnson's PREF. to Shaksp. P. xix.

P. 117. n. *dele* 'Hudibras.'

P. 121. l. 12, δεινὸς

P. 144. n.† Deipnosoph. VIII. 352. A.

P. 145. l. ult. Aristoph. Lys. 987. πάλαιόρ γα Laconice, pro πάλαιός γε, *stultus est.* Kuster. et Schol. παλεὸς, πλεονάζει τὸ π. ἠλεὸς, ἀλεὸς, παλεὸς, τουτέστι λῆρος καὶ μάταιος. Sed lege propius ad receptam lectionem πάλαιόρ γα. Hesychius παλαιωὶρ, μωρὸς. lege vel ex ipsa serie παλαιόρ· ρ pro σ terminatio Laconum. R. B. Οἶσθα οὖν ὅτι ἐπὶ τὸ αὐτὸ ἡμεῖς μὲν φαμὲν σκληρότης, Ἐρετριεῖς δὲ σκληρότηρ; Plato Cratylo, p. 66. edd. Bas. = 278. A. Læmar. = I, 434. C. H. St. Ἐποίκους δ' ἔσχον ἀπ' Ἠλιδος ἀφ' οὗ καὶ τῷ γράμματι τῷ Ρ πολλῷ χρησάμενοι οὐκ ἐπὶ τέλει μόνον τῶν ῥημάτων, ἀλλὰ καὶ ἐν μέσῳ κεκωμῴδηνται. Strabo, X. 448. Casaub. = 653. Oxon.

Pp. 146, l. 9. 147, l. 7. 149, l. 3. δεδόχθαι

P. 154. Nursery-song should have been placed before the letter to M. Mag.; to "Chronicle" add, [13 Apr. 1796.]

P. 155. l. 4. R. P. ad Orest. 308.

P. 156. dele n.*

P. 172. l. 39. Βίου εὔροια: ἡ εὐδαιμονία καὶ εὐτυχία, παρὰ τὸ καλῶς ῥεῖν τὸν βίον. Phrynichus Σ. Π. 29.

P. 184. l. 18. ἀφαγνίσαι Phrynichus Σ. Π. 26. Lex. Sangerm. 468.

P. 187. l. 15. after "l. 8." insert, προσόδοις τε μεγά—λαις ἰδία πάντες, ὦ πότνι' ἀγαλουμεν ἡμεῖς ἀεί. ex Suida R. B. ibid. l. 17. after R. B. add, π. τε μεγάλαισι διαπαντὸς ὦ πότνι' ἀγαλοῦμεν ἡμεῖς ἀεί. Lex. Sangerm. v. Ἀγῆλαι p. 328.

P. 190.

P. 190. After l. ult. insert, vii. l. 25. ἐλεινοὶ R. B.

P. 191. l. penult. insert, xviii. 24. See Brit. Crit. April, 1794, p. 363.

P. 193. l. 1. ex ipsis dramatis—After l. 3. insert xxiv. l. 2. "λίαν priore correpta" (lege, producta)—Br. Ind. ad Soph.

P. 194. after l. 4. insert, οὐδὲ ἕν: οὕτω χρὴ λέγειν, οὐ δισυλλάζως. Phrynichus Σ. Π. 53.

Ibid. l. 8. xxxviii, 1. Phrynichus apud Eustath. p. 1112. 38. Ἐζουλόμην ἂν ἡμιν ὥσπερ καὶ προτοῦ. P. *Elmsley:* the reference has escaped me. Afterwards add, xxxix, l. 20, 1. Ἀττικὸν βλέπος] ἦγουν βλέμμα καὶ ἦθος, οἷον οἱ Ἀθηναῖοι ἔχουσι, δριμὺ καὶ τιτανῶδες. διαζάλλει δὲ αὐτοὺς ὡς θρασεῖς καὶ ἑτοίμους προδήλως εἰς τὸ ἀδικεῖν. Schol. Cod. Leid.

P. 195. l. 8. De hoc versu subdubito.

Ibid. n. l. 1. lege "τὸν Δία subaudito;" adde Aristoph. Nub. 371. καίτοι χρῆν αἰθρίας οὔσης ὕειν, ταύτας δ' ἀποδημεῖν. οὔσης e MSS. et Suida. v. ἀποδημεῖν. R. P. apud virum doctissimum et mihi amicissimum, *E. Maltby* ad v. Αἰθρία, Morell.—l. penult. tune of

Post "Suidas". insere, *Menander* ex emend. R. B. p. 68. Φέρε τὴν λιζανωτόν· σὺ δ' ἐπιθὲς τὸ πῦρ, τροφέ. λ. trium generum commune fecisse videntur Attici, quanquam rarissime in neutro usurparunt.

P. 198. I. l. 20. Aj.—ibid. after l. 20. insert, liv, 17. Διπολιώζη φησὶν Ἀριστοφάνης. Anti-Att. p. 91.

P. 199. l. 16. 613. ἀγγεῖον=607. τεῦχος edd. 1, 3. 20. insert, 41. l. ult. "MSS." [Codd. Vindobb. Chiggian. et Casanat. Schow. de charta papyr. p. 143 (2).] Ibid. ad v. 284=280. *In Notis,* 169. ed. 3. ὁ Εὐριπίδης ἐν τῷ τῆς Ἑκάζης δράματι δι' αὐτῆς φησιν—ὦ παῖ, παῖ, Πολυξένη δηλονότι, ἔξελθ', ἔξελθ' οἴκων. Cod. Leid. Scholion. ibid. ad v. 280. Alexis, vel potius Sotion ad Athen. VIII, 336. F. ibid. add, 624=618. "Œd. C." 744.—788=782. p. 50 ed. 3. "Theæteto p. 151." E. paulo infra Plut. 35. 876=870. Adverss. pp. 108, 132.

P. 200. l. 4. after R. B. insert, Ἀσκαρδαμυκτὶ ὁρᾷν: Lex. Sangerm. 452. Ibid. l. 7. [217.— after l. 10. insert 224. Adverss. p. 303.]

P. 201.

P. 201. l. 15. read "in quibus."

P. 202. after l. 11. insert 463. Ἀνύειν (l. Ἀνύτειν): δασύνουσιν οἱ Ἀττικοί· καὶ δῆλον ἐκ τῆς συναλοιφῆς· καθήνυσαν γάρ. Phrynichus p. 14. Ἀνύτειν οἱ Ἀττικοὶ Lex. Sangerm. 411. Ἀνύσαι: δασέως, τὸ σπεῦσαι καὶ συτελέσαι. Ibid. Ἀρύτεσθαι: σὺν τῷ τ λέγουσι. καὶ οὐκ ἀρύεσθαι. Πλάτων Νόμοις (l. c. in n.): ὧν ὁ μὲν ἀρυτόμενος ὅθεν τε δὴ καὶ ὁπόσον καὶ ὁπότε. Idem, p. 448. Ibid. l. 16 r. 759. PR.—ἐν

P. 204. after l. 12. insert 6. ἐν τῶι οὐρανῶι—ἐν τῆι γῆι uniformly in R. P.'s Letters to Travis. l. 10. Lucretii. l. 18. to "p. 65." add,—"And hence it is that Christian, or rather Papal Rome, has borrowed her Rites, Notions, and Ceremonies, in the most luxuriant abundance from Ancient and Heathen Rome, and that much the greater number of those flaunting Externals, which Infallibility has adopted by way of Feathers to adorn *the triple Cap*, have been stolen out of the wings of *the dying Eagle*."—Brand's pref to *Popular Antiquities*, 2 voll. 4°. 2d ed. 1813; pp. xi, xii. Then insert, p. 21. col. 1. l. 33=22, 2, 26. Ἄκατος: φιάλη, διὰ τὸ ἐοικέναι στρογγύλῳ πλοίῳ· οὕτω Θεόπομπος. Lex. Sangerm. p. 371. Those are mentioned by Menander Μεσσηνία: οἱ δ' ἁρπάσαντες τοὺς κάδους τοὺς στρογγύλους. Ibid. p. 411.

Pp. 206, 7, 8. dele, ADDENDA. et 206. l. 13. arrange thus, 2 In Il. A.
l. 15. 1 Schol. Ven.

P. 208. l. 2. R. P. informed me that a venerable Dean, "who lately shone a bright example" at Oxford, "as the warm friend of merit of every kind," was highly pleased with this restoration; the common reading, this great man observed, had always appeared "deleterious" to him. And the late Dr. Raine anxiously wished to cancel the leaf in the Glasgow folio, in order that it might be complimented with a place in the text. Ibid. l. ult. corr. 1794. and add, For πᾶσιν Pierson has replaced παῖσιν, ad Mœr. p. 194. col. 2.; and in Eur. Suppl. 916. for τις Valckenaer has suggested παῖς, ad Phœn. 1553. which Markland expressed in his version. Πᾶς has occasionally usurped a place in the text without rhyme or reason; Gataker Adv. Misc

Misc. l. c. I. p. 174. A. has quoted τὴν θεῶν πάντων from Eur. Ph. 516. Ter. Eun. III. ii. 46. Abi, præcurre, ut sint domi parata *omnia*—Vox omnia nec in ullo l. s. legitur, nec in Donato: FAERNUS. Distingue et lege, Abi præ: *cura* ut sint domi parata—*Cura* Palmerii correctio est, et quidem egregia. Adel. II. i. 13. *Omnia* nusquam comparet in libris nostris. R. B. ad l. This word has not escaped rude treatment; Athen. VII. 293. D. Sotades: ἐμόλυν' ἀλεύρῳ [πάντα] τοιούτῳ τινὶ, Ibid. p. 299. F. Antiphanes [παν] τελῶς Ibid. IX. 408. D. Eupolis: Νικᾶ τε [πάντας] Χρηστὸς ὢν, οὐκ ἔστι χειρόνιπτρον. Adverss. pp. 96, 7. 115. Erasmus "quotes a sentence from Theophylact (Wetstein Prol. p. 124.) which, by leaving out πᾶσιν and writing τοῦ ἀνοήτου for τοῖς ἀνοήτοις τοῦ, he has turned either into nonsense or impiety." Letters to Travis, p. 109. In Bp. Pearson on the Creed, which I have collated, p. 254. ed. PR. "in ALL the copies of the original language"—in Edd. 2—13. *all* omitted. P. 547. "We must therefore acknowledge and confesse against ALL the wild Heresies of old,"—all dropped in edd. 10, 11. Ox. P. 559. "now after ALL the labours and sorrows of this world"—*all* absconded in edd. 10, 11, 12. P. 567. "all rule and ALL authority"—*all* ejected edd. 2, 3, 4, Oxon. P. 572. "under his feet we ALL shall be"—*all* discarded, edd. 2—12. P. 588. "and again in ALL glory, to govern and judge"—ALL slipped out of edd. 5—12. These editions are of no authority except in proving that printers are not infallible. P. 766. "We must ALL appear"—*all* has eluded edd. 10, 11. I could enumerate many passages in this *Exposition*, where ALL has been buffeted about as if it had no local habitation, but I forbear. Once ALL does not appear in ED. PR. p. 702. but has been received into Edd. 2—13; and once its presence seems to be wanting in all the editions, p 565. "when Joshuah had [all] the five kings his prisoners,—In Il. T, 307. its tenure is disputed, though Virgil Æn. III, 97. has been cited as favourable evidence; Il. X, 506. Ἀστυάναξ, ὃν Τρῶες—the MS., which formerly belonged to Bp. More, has πάντες in the text, but this is not decisive.

P. 210.

P. 210. Αἴρεται πόλεμον ἢ ἔχθραν ἢ στάσιν: ἀντὶ τοῦ ἀναλέχεται. Phrynichus Π. C. p. 3. l. 2. μόρῳ

P. 204. P. 23. col. 1. l. 25. "Ran. 1234." Lege, ὥστ' ἐναρμόττειν ἔνι Ἡ κωδάριον, ἢ ληκύθιον, ἀπανταχοῦ, R. P.

P. 209. after l. ult. insert, 917. Ὀξὺ ἀκούων: ἀντὶ τοῦ ὀξέως Anti-Atticista, p. 111. Edinb. Rev. xxx, 320. Adverss. 161.

P. 216. l. 3. *Kust.*; l. 11. Ant. 2. ἄρ' ἴσθ' correxit R. B. P. 120. l. 6. Κρονῖονος

P. 217. n.* adde, et Musgr. adl.

P. 219. l. 14. adde, ΓΕΝΗΜΑΤΑ Gen. XLI. 34. Cod. Wotton.

P. 226. l. penult. "et 23." ad Ph. 1419. P. 227. l. 8. ΧΡΙΣΤΟΣ

P. 232. l. 20. place "8" under "4" in the preceding line.

P. 233. l. 19. "P. 500. B." et ad Hesych. p. 283.

P. 236. l. 16. read, "III. 117. F. 5."

P. 239. l. 10. Inscr. Sardanap. apud Athen. XII. 530. C. ἔσθιε, πῖνε, παῖζε, ὡς τἄλλα τούτου οὐκ ἄξια. ibid. l. 20. subjoin T. K.

P. 252. l. 13. 249. Falso ait Burmannus præf. ad Phileleuth. p. penult. locum Athenæi VI, 248. D. 2. omisisse Clericum. [P. P. D]

P. 253. l. 7. σκυθρός· l. 22. and P. seq. [Adverss.—Sangerm. p. 408. T. K.].

P. 254. l. ult. subjoin T. K.

P. 257. after l. 6. insert, AD ALEXANDRUM ÆTOLUM.

P. 263. l. 13. [Œd. Col. 284.—]

P. 265. after l. 15. *insert*, Idem v. Παλιναίρετα. φευκτά, ἔκζληλα, τὸ ἐναντίον πρὸς αὐτῇ τῇ αἱρέσει πάθος ἐμποιοῦντα· σημαίνει δὲ καὶ τὰ πάλιν αὐτὰ ἐν Τιμαίῳ. παλιναίρετα γάρ φησι γεγονότα πάντα καὶ διεφθαρμένα. Deleo ἐναντίον et lego, τὸ προσαντὲς τῇ etc. Mox pro τὰ παλὶν αὐτὰ ἐν Τιμάιῳ, legendum, τὰ παλαιὰ ἐν Τιμαίῳ. Quod cum διεφθαρμένα pulchre convenit. Toup in Tim. IV, 413, 4. Hanc emendationem magna cum laude cumulavit. R. P.

P. 270. RI. BENTLEY in his Answer to Middleton mentions

tions " the Commentator Arethas about the IV or V century." p. 42. This mistake is owing to the great haste, with which the Reply was penned. See Montfaucon's Palæogr. pp. 35, 45. 275.

P. 280. l. 3. read V. 7. 389. ποταμῶν καὶ ἄλλων καὶ λόγου μάλιστα ἄξιων ἔτι τε ἐς ἀυτὸν ῥεόντων.

P. 284. l. ult. r. " 1237. 4—"

P. 285. l. 9. at the end annex, *Initium Balbi Ep. ad Cic. lib. IX. ad Attic. ep. viii. " *Sub* postea quam litteras communes cum Oppio ad te dedi—" Sic in omnibus, quos plurimos vidi, MSS. codicibus, itemque in omnibus primi post artis typographicæ exortum sæculi editionibus.—Quidam pro eo [*sub*] admodum fidenter *Subito* subdiderunt, atque ita in Aldinis annorum 1540. 1548. 1554. 1559. etc. Verum jampridem animadversum ab eruditis grammaticis est, illo Manuscriptorum *Sub* totidem vocabula, quot litteris constat, significari; neque in eo scribendo aliud peccatum a librariis fuisse, nisi quod singulis litteris punctulum adscribere prætermiserint, ita *S.u.b.* hoc est *Si vales, bene* sive *benest:—Lagomarsini* ad Pogiani Epist. IV, 49. Ibid. l. 16. " Sangerm." (p. 377. *Bekker.*)

P. 287. l. 12. read, 179. v. Πρόδικον—after l. 14. insert, 250. v. Ῥάζειν—Cratinus in Deliasin: Ἐῤῥάζε πρὸς τὴν γῆν· ὁ δὲ σκαρίζει καὶ πέπορδε. " Sed longe rectius, meo quidem judicio, legetur; ὁ δ' ἠσκάριζε καὶ πέπορδε." Piers. ad Mœr. p. 36.—Metro consulit hæc correctio; sensui minus satisfacit: Photii Cod. Galean. κατέπαρδε. Lege igitur, κἀπεπάρδε. R. P.

P. 288. l. 19. Ruhnkenium

P. 295. l 9. *dele*, and

P. 296. l. 12—readings". Gent. Mag. Oct. 1788, pp. 875, 6.

P. 302. l. ult. add, This is the language of children and idiots; " Who gives any thing to poor Tom? Do poor Tom some charity." etc. King Lear, p. 297. In a dispute on this analysed method of speech, our unshaken friend to truth was irreconcileably disgusted with the perverse ingenuity of the wily grammarian of *Wimbledon*, who, he perceived, was arguing merely for victory.—However, in the second volume of his

his work *Horne Tooke* has not failed to avail himself of this leading hint in tracing upwards the primary meaning of the participle IT—HIT—HET—HÆC—HÆCAN—HAITAN—*nominatum, it is said.* For this hint, as well as for the anecdote upon *Milton*, I am indebted to a conversation with the Rev. *Cleaver Banks.* See Pref. to a short account of the late R. P. p. x.

P. 303. l. 5. add, If ἷα signifying ONE could drop the μ; why might not the masculine and neuter forms divest themselves of it?

P. 306. l. 6. divinarat

P. 309. In conversing one day in the Strand about emendations, which cannot be easily traced to their rightful authors, R. P. began to instance two restorations of Horace, which, he observed, were well known at Eton; one by *Snape*, which is inserted here: our Professor was proceeding to specify the other by Dr. *George*, when a friend passing by suddenly interrupted him!——

P. 312. l. 2. to "Muret.‡" affix this note; ‡ After long and patient investigation R. P. was firmly persuaded that the execrable imputation, under which this genuine critic laboured, was unfounded. Ibid. l. 6. "primo*." *Eroticorum princeps est Heliodorus; sequitur longo intervallo Achilles Tatius [P. P. D.].

P. 312. after l. 8. insert,

H. STEPHENS.

R. P. strenuously vindicated that great scholar, *H. Stephens*, from the charge of plagiarism brought against him by *J. F. Fischer* in his preface to the republication of *Cornarii Eclogæ*; Lips. 1772. "Fuit hic vir [H. St.] omnium idem et laboriosissimus et efficacissimus et eruditissimus, qui plures auctores antiquos tractavit et edidit, quam isti reprehensores legerunt, plura scripsit quam isti fando audiverunt, majorem doctrinam animo perceptam tenuit quam isti suspicione attingere potuerunt."

P. 313. insert before BENTLEI—

MILTON.

Milton was acquitted by R. P. of imitating *Don Belianis* in

P. L.

P. L. II, 879—883. In the first edition of this romance, which preceded the P. L., there are no traces of the passage referred to; whereas in the second edition, which followed the P. L., there are unquestionable marks of imitation.—It was R. P.'s opinion that the writer of the preface, postscript, and letter of contrition for *W. Lauder*, was neither willingly undeluded, nor forward in exposing the *atrocity* of those hideous interpolations, by which it had been vainly contrived to obscure the splendor of Milton's PARADISE LOST. Whether R. P. ever stated to the late learned and venerable Bishop of Salisbury, the candid and merciful detector of those impudent forgeries, his persuasion on this point, is uncertain. It is, however, well known that R. P. possessed the friendship of this truly great and good man, who never suffered R. P.'s fame to be depreciated in his hearing by unmanly reflections on what are termed R. P.'s oddities, or by unprovoked censures on his treatment of those who were not entitled to his pity. From this *fact* a melancholy corollary may be drawn, viz. that the political atmosphere of Great Britain is not favourable to morality and religion.

P. 314. note, l. 3. r. Nicholson's; and l. 12. after Freind, insert, and Mr. Pope, who was in the secret, told Bp. Warburton that "Dr. King of the Commons wrote the droll argument (pp. 184—201) to prove Dr. Bentley was not the author of the Dissertation on Phalaris, and the Index." This "insipid banter" is, improbably I think, given to Dr Smallridge by Dr. Salter; see also Atterbury's Corresp. I, pp. 306. 505. Mr. Cole of Magdalen College, Oxford, compared the Answer to Bentley to "a *Cheddar-cheese*, made of all the milk of the parish." See Gibson's ed. of Camden's Britannia.

P. 315. after l. ult. add, P. 245. l. 8. = 176. 6. νεφελὸν ἔχειν—is one of the few plausible alterations submitted by Dr. Edward Bernard in one of his letters to R. B. p. 186.: on which R. B. observes, Idem profecto mihi in mentem venerat, merito vero repudiavi. Quis enim sensus et sententia? p. 156. The restoration of Manil. I 774. Persidis et victor, stravit quæ classibus æquor, which R. B. p. 14. pronounced *happy*, occupies

pies a place in his note on that passage without due acknowledgement: this must be attributed to mere forgetfulness.

P. 315. n.*. R. P. had corrected a mistake of *Toup* arising from the same cause:—Quomodo locutus est Gregor. Nazians. apud Stobæum—Cur. Nov. p. 11. l. 14. Imo apud Antonium et Maximum cum Stobæo simul editos Franckf. 1581. App. p. 496.

P. 316. after l. 7. insert [P. 384=278. See Supplement to No. XVIII. of the Classical Journal, pp. 520—522.]

P. 328. n. penult. adopted

P. 331. l. 4—7. "What I *despaired* of finding, chance at last threw *in my way*." Lett. to Travis, p. 14.

P. 334. to note † subjoin, "Let it be my humble office to collect the scattered sweets, till their united virtue tortures the sense." Junius' Let. XLI.

P. 335. l. 3. He wrote and flounder'd on, Dunciad, I. 120.

P. 337. l. 6. * * * * *

P. 345. l. 5. Farce of *J. Midas*.

P. 351. l. 2. Lucius' Let. *pp. 70, 71.

P. 354. l. 18. Junius' Let. LIV.

P. 355. l. 24. words,

P. 391. l. 13. *ill-* Shaksp. Henry IV. P. II. A. II. Sc. iv.

ADDENDIS

ADDENDIS ET CORRIGENDIS

HÆC ADDIT P. P. D.*

XXVI, 12. *Lynceus*
XXXVIII. l. 9. ἔχρην
XXXIX. l. 9. exultation
XLVIII, 11. XXXV.
Ibid. 11. Bouffon Français. Paris 1812, p. 83.
XLIX, 25–6.
—— l. 2. Macbeth IV. i.
—— l. 9, 10. Swift, Legion-club, 101.
L. 1. read, Cicero. Tusc. Disp. I. 17.

P. 21, l. 6. And what would he have said, had he known, that in his copy of Portus's edition, Kuster himself had noted from both his MSS. the true reading of the whole passage? The book afterwards belonged to Hemsterhusius (see præf. ad Plut. p. xxi. Corrigenda p. 482), and now forms part of the Hemsterhusian collection in the public library at Leyden. I take this opportunity of thanking those two very learned men Professors WYTTENBACH and TYDEMAN, for the kindness and liberality with which they have assisted my researches in that noble repository.

P. 54, l. 5. Moschus II. 105. ubi ταύροις.

P. 169. Schol. ad Androm. 397 et 405. Τί δῆτ' ἐμοὶ ζῆν.) τὰ κατὰ τὴν πατρίδα καὶ τὴν ἐκ πολεμίου παιδοποιΐαν. τί ὀδύρομαι λόγῳ ἥτις τούτων τὸ δεινὸν αὐταῖς ὄψεσι προεθεώρησα σφαγὰς ἕκτορος. ἴλιον πυρπολούμενον. τὴν πεῖραν τῆς αἰχμαλωσίας. τὰ δὲ πλησίον ὄντα κακὰ οὐ δακρύω καὶ ἀναζητῶ, λέγει δὲ τὴν ἐπιβουλὴν μενελάου. ἀρχὴν δὲ ποιεῖται τοῦ θρηνεῖν. Τί δῆτ' ἐμοὶ

* Commodum recordor loci Propert. II. 24 35. *Tu mea compones, et dices, Ossa, Properti, Hæc tua sunt; eheu tu mihi certus eras.* Ut de constructione impedita nihil dicam, nunquam Latini *componere alicujus ossa*, sed *componere aliquem*. Tibullus III. 2. 26. *Sic ego componi versus in ossa velim.* Unde legendum, *Tu me compones.* R. P. Nunc ex Viri summi notis ineditis disco ita laudare Torrentium ad Horat. Serm. I. 9. 28.

ζῆν.)

ζῆν.) τὰ ἐν ποσὶν οὐκ ἐξικμάζω. τὰ πλησίον. τὰ νῦν με περιέχοντα κακὰ. οὐ δακρύω παρὰ τὴν ἰκμάδα τὴν περὶ τὸ θρηνεῖν. βέλτιον γαρ τὸ ἀποθανεῖν ἢ ζῆν τοιαῦτα πεπονθυῖαν. Ita Juntina princeps fol. 289 a. Lege, ΤΊ ΤΑΎΤ' 'ΟΔΎΡΟΜΑΙ. τὰ κατὰ τὴν π. (scil. vers. 394.) κ τ. ε. π. παιδοποιΐαν (v. 395) τί ὀδ. Oppositionem quærit scholiastes inter ὀδύρομαι 397. et κατεῖδον 400. et τὰ δ' ἐν ποσὶν—κακὰ parenthesi includit. Mox τούτων τὸ δεινότερον inepte interpolat Barnesius, et scholia ita dividit; ποιεῖται τοῦ θρηνεῖν. Τί δῆτ' ἐμοὶ ζῆν. Τὰ ἐν ποσὶν οὐκ ἐξικμάζω) τὰ πλ. (plene distinguens post ζῆν). Ab eo deceptus Musgravius intelligit quasi esset τούτων δεινότερα et θρηνεῖν τὸ, τί δῆτ' ἐμοὶ ζῆν, et probatum it ope Scholiastæ, versus Euripidis alio ordine ac vulgo disponendos esse. Et quod ad rem ipsam attinet, optime quidem ille. Sed in scholiis perspicue corrigendum, ποιεῖται τοῦ θρηνεῖν. ΤΆ 'ΕΝ ΠΟΣÌΝ ΟΎΚ 'ΕΞΙΚΜΑΖΩ. τὰ πλ.——περὶ τὸ θρηνεῖν. ΤΊ ΔΗ̃Τ' 'ΕΜΟÌ ΖΗ̃Ν. βέλτιον——Nempe ista τί δῆτ' ἐμοὶ ζῆν alieno scholio præfixa sunt ob præcedens θρηνεῖν. Ecce vero S. F. N. Morus, qui editionem a Beckio perfectam instituit, scholia ad 397. et 405, lectore non monito transponit. Idem Morus, "cui mutare quidquam aut omittere in Barnesii animadversionibus profecto non licuit," utpote "qui quæ mortuis et vivis debentur, unus omnium optime nosset," &c. &c. (vide Beckii præf. ad Tom. III.) scholia mutavit ad 101. 365. 549. 728. 778. partim recte, partim secus, sed tacite semper.

P. 170, l. 4. Egregiam illam emendationem Wakefieldio tribuit V. D. (Elmsleius, ni fallor) in Censur. Edinburg. XXXVII. p. 78. sed Wakefieldius etsi parum diligens in emendationum auctoribus designandis, Snapium recte citat.

P. 185, 20. 439, 13. In Helena, 1019. legendum vel ob sensum; ἀδικοίην νιν ἄν. *impia essem in patrem, ni* ——— In Menandro,

Οὐχ ὅθεν ἀπολλύμεσθα, καὶ σωθεῖμεν ᾄν.

Non, unde perimus, INDIDEM servabimur. Nil pervulgatius quam hic usus particulæ; ut in Platonici Georgiæ initio;

ΣΩ.

ΣΩ. τούτων μέντοι, ὦ Καλλίκλεις, αἴτιος Χαιρεφῶν ὅδε ——
ΧΑΙ. Οὐδὲν πρᾶγμα, ὦ Σώκρατες. ἐγὼ γὰρ καὶ ἰάσομαι. Ibid. p 494 B. H. St. (214. Routh.) οὐκοῦν ἀνάγκη γ' ἂν πολυ ἐπιῤῥέῃ, πολὺ καὶ τὸ ἀπιὸν εἶναι.

P. 186, l. 13. 460, 23. Suidas C.C.C. teste R. P. primo νεανιοῦντος, deinde mutatum in νεανισκεύοντος.

P. 191, l. 9. νοκρον (i. e. νεκρὸν) editionis primæ per errorem positum erat pro τάφῳ quod habent Æschyli edd.

P. 191, pen. Philemon Stobæi CII. p. 423 Grot.

οὔτε γὰρ ἰατρὸς οὐδὲ εἷς, ἂν εὖ σκοπῇς.

P. 192, l. 9. xxii, l. 24. Troad. 890=896.

Αἰνῶ σε Μενέλα' εἰ ——

P. 192, l. 19. l. congruant;" (*Prælectio*, Adverss. p. 9) "quis dubitet,

P. 193, l. 6. Ion. 1311=1330. λυπήσομέν τιν', ὧν λελυπήμεσθ' ὑπο.

P. 193, l. 10. xxviii, l. 8. Euripid. Helen. 1390=1394.

κάλλιστα δῆτ' | ἀνήρπασεν ¦ τεύχη πόσις.

Ita interpolavit Barnesius, teste Musgravio; ἀνήρπασεν ἐν τύχῃ certe Aldus et P. Stephanus. Corruptelam manifestam non attingo.

P. 195, l. 9. Hinc in Aristophane Harpocrationis V. Ἄττα, malim

Πυθοῦ χελιδὼ πηνίκ' ἄττα φαίνεται.

Vulgo χελιδών.

P. 197, 15. xlvii. l. 9. ἀρίστασ' Miltonus (Mus. Crit. Cantab. p. 290).

P. 198, l. 1. xlviii. l. 9. Huc non referendus est Philemon Pollucis IX. 38. Bentl. Em. N. 268.

Divide τὴν πλατεῖαν σοὶ μόνῳ
ταύτην πεποίηκεν ὁ βασιλεύς;

P. 199, l. 20. 21. ἀπόλλυται Eustath. ad Il. X. p. 1271, 62 Rom. 1374, 6 Bas. frustra dubitante Heynio Tom. viii. p. 308.

38. Juliani lectionem vulgatam defenderat Spanhemius apud Perizon. ad Sanctii Minervam IV. 10.

150. Adde Aristophanis locum, Ach. 257, huc relatum ab Elmsleio.

Elmsleio. Homerum in animo habuisse videtur Hippias Athenæi VI. p. 259. D. εἶχον δὲ (οἱ τύραννοι) καὶ κόσμον ὁλόχρυσον, ὁμοίως ταῖς γυναιξίν.

323. Porson. ad Phœn. 1703. Adverss. p. 42. Eupolis Plutarch. II. p. 662. E. sive Macrob. Sat. VII. 4. sed aliter constituit Gaisford. ad Heph. p. 276.

578. θέλων pro θέλω Ald. MSS. in Bacch. 475.

748 In Ennio Wakefieldius (Crit. Rev. Nov. 1800. p. 249) Viden —— cadunt?

870. Theophilus Comicus apud Schol. inedit. Dionys. Thracis (Bast. Ep. Crit. p. 149. ed. Schæf.)

——— τὸν ἀγαπητὸν δεσπότην,
τὸν τροφέα, τὸν σωτῆρα, δι' ὃν εἶδον νόμους
Ἕλληνας—— Citat [Elmsleius] in *Quarterly Rev.* XIV. p. 447. φονέας ex Eurip. El. 276. et τροφέ' pro τροφόν legit ibid. 409. γονέας Antiphan. Stob. 79. Grot. p. 337. R.P. not. mss.

1141. p. 69, c. 2, l. 20. γίνονται contra metrum MS. Dorv. in Aristoph. Plut. 144.

1141. p. 69, c. 2, l. 7. Myrtilus (sive Eupolis. vide schol. Aristoph. Vesp. 57) apud Aspas. ad Aristot. Eth. sive Gaisf. ad Hephæst. p. 98. Τὸ σκῶμμ' ἀσελγὲς καὶ Μεγαρικὸν καὶ σφόδρα Ψυχρὸν γελᾶς, ὁρᾶς τὰ παιδία. Malim γελῶσιν, ὡς ὁρᾷς, τὰ παιδία. Aristoph. Nub. 539. τοῖς παιδίοις ἵν' ᾖ γέλως. Ὡς ὁρᾷς ibid. 211. Sophocles apud Schol. ad Vesp. 1021.

1161. p. 77, col. 2, l. 17. Nub. 1230. ἐξηπίστατο. ἦν μαθὼν gl. in MS. Harl. 5725.

1164. *sycophanta.* Scil. Gilb. Wakefield, Diatrib. p. 36. Vide *Monthly Rev.* April, 1799. p. 442.

1169. Suspectus Valckenærio Diatr. p. 259. B.

P. 200, l. 2. 800. *neminem offendet nisi qui in Atticis poëtis hospes sit.* Offendit Wakefieldium Diatr. p. 30.

P. 200, l. 6. 37. Ridet Eubulus Athen. VII. p. 300. C.

45. Idem apud eundem III. p. 108. B. πηδᾷ, χορεύει, πῶλος ὡς ἀπὸ ζυγοῦ. (vulgo ὑπό)

54. Iph. T. 324. φυγῇ λεπαίας ἐξεπίμπλαμεν νάπας.

206. γε servat Plutarch. II. 165. E.

P. 200, l. 10. 228. Hippocr. in Ὅρκῳ. α μὴ χρή ποτε ἐκλαλέεσθαι ἔξω σιγήσομαι.

250. κόρας servat etiam Plutarch. de Placit. Philos. p. 900. F.

P. 200, l. 11. 262. Ovid. Amor. I. 7. 9, 10.

Et vindex in matre patris malus ultor Orestes
Ausus in arcanas poscere tela Deas.

P. 200, l. 11. 288. ἐκπτήσσειν *Hec.* 177. *insani esset solicitare.* Solicitat Wakefieldius Diatr. p. 16.

P. 200. ult. Adde Markland. ad Suppl. 872 (882).

P. 201, l. 1. 346. In the Crit. Rev. Jan. 1801. p. 9. Mr. *Wakefield* quotes ὦ χιλιόναυν στόλον ὁρμήσας from Eustathius on the Iliad. If from *Il.* B, p. 338, 35, et ult. (256, 21, et 29.) they are Eustathius' own words in allusion to Lycophron, 210. Or he may have somewhere cited στόλον χιλιοναύταν from the Agamemnon of Æschylus, v. 45. Nor is it at all impossible, that Mr. Wakefield appeals to a passage which does not exist. In the same review he asserts that v. 1013–4. "is so quoted by that elegant writer Heraclides Ponticus,"

ἰθύνων νοσερὸν πόδ' Ὀρέστου.

He was asked by a friend for a reference to this quotation, which no one had been able to find. He answered, that he *thought he recollected it* at the time of writing the review!

P. 201, l. 16. 508. ὁσίουν (sic) Grot. Exc. p. 169. et ad Matth. v. 40. ὁσιοῦν Valck. ad Hipp. 1043.

545. Potius ab Anaxagora. Vide Valck. Diatr. p. 29.

P. 201, l. 20. 725. Cratinus Athen. I. p. 8. A.

P. 201, l. 20. 792. Demosthenes c. Pantæn. p. 569, n. 57. =978, 14. R. ποῦ γάρ ἐστι δίκαιον ——; Sophocl. El. 593 οὐ γὰρ καλόν. Malim ποῦ γὰρ ——;

P. 201, antep. 891. Hinc Platonis textum defendit Heindorf. Protag. p. 343. fin. ed. Steph.

P. 202, l. 3. 1163. ἀνταναλώσω μὲν est Canteri emendatio.

P. 202, l. 9. 1279. ἐκκεκωφημένος Damascius Photii p. 1070, 10=570, 24. ed. pr.

P. 202, l. 11. 372. τάρβος verum videtur, ut constructio sit

εἰς τάρβος φόβον τε. Bentleius Ep. II. ad Hemsterhus. p. 108, ed. 1789. *Eleganter illud πλευρὰ καὶ κατὰ ῥάχιν, hoc est, κατὰ πλευρὰ καὶ ῥάχιν, quale illud Anacreontis,* Ἢ Νεῖλον ἢ 'πὶ Μέμφιν. Vide Hecub. 146. Phœn. 291. Helen. 348—350. 869. Sophocl. Œd. T. 637. Æsch. Suppl. 317. ed. Stanl. Musgravium ad Heraclid. 227. et Wakefield. ad Bion. I. 81. qui Bentleium citat.

P. 202, l. 11. 466. Euripidis fragmentum recte capit F. Jacobs. Exercit. Crit. Lips. 1796. T. I. p. 214. optime comparans Ovidii locum inde ductum, Metam. IV. 671—673. Adde Achill. Tat. Erotic. III. p. 169. ed. Salmas. ubi describitur Euanthis tabula Andromedam et Persea exhibens. *ὁρώρυκται μὲν οὖν εἰς τὸ μέτρον τῆς κόρης ἡ πέτρα, θέλει δὲ τὸ ὄρυγμα λέγειν, ὅτι μή τις αὐτὸ πεποίηκε χεὶρ, ἀλλ' ἔστιν αὐτόχθων ἡ γραφή. ἐτράχυνε γὰρ τοῦ λίθου τὸν κόλπον ὁ γραφεὺς, ὡς ἔτεκεν αὐτὸν ἡ γῆ. ἡ δὲ ἐνίδρυται τῇ σκέπῃ, καὶ ἔοικε τὸ θεᾶμα, εἰ μὲν εἰς τὸ κάλλος ἀπίδοις, ἀγάλματι καινῷ, εἰ δὲ εἰς τὰ δεσμὰ καὶ τὸ κῆτος, αὐτοσχεδίῳ τάφῳ.* Mendosa est vox *γραφῆ*, et a sequenti *γραφεὺς* orta videtur. Vide an legendum sit *ὀροφῆ*, vel, ut monet amicus, *μορφή*. Ceterum e sophistæ imitatione interpretare *αὐτομόρφων λαίνων τειχισμάτων* apud Euripidem, *specu e NATIVO lapide.*

P. 202, l. 13. 540. Sed in Luciani loco (Amor. II. p. 426, 22) longe meliorem sensum dat *δεῖξαι*. Interpretem agat Ovidius A. A. II. 675. Adde quod est illis OPERUM PRUDENTIA major; Solus et artifices qui facit, usus adest.

P. 202, l. 13, add, 560. Malim cum Gilberto Wakefield, in censura Euripidis Porsoniani, *Crit. Rev.* April, 1801. p. 385.

. . . . . *καὶ μέγ' ἤγησαι τόδε,*
περιβλέπεσθαι;

Androm. 371. ——— *μεγάλα γὰρ κρίνω τάδε,*
λέχους στέρεσθαι. Vide Hemsterhus. ad Aristoph. Plut. 1151.

P. 202, l. 16. 849. *ναυβάταισιν* Ald. Grot.

1277. Schol. Demosth. Phil. I. p. 31. n. 8. ed. Par. fol. cc, verso,

verso, l. 24. ed. Ald. 1503. ἔπαθλα δὲ οὐχ εὕρηται εἰ μὴ ἅπαξ παρ' Εὐριπίδῃ. Is autem Scholiastes, vulgo dictus Ulpianus, est Zosimus Ascalonita, de quo vide Fabricium B. G. T. VI. p. 612. et inprimis Taylorum, Præf. ad Lysiam. Jam antea satis tuto id conjici poterat ex iis quæ disserit Reiskius Orr. T. IV. append. pp. 143, 4. et ex comparatione Vitæ Demosthenis ibid. p. 147. l. 3. cum Chapmanni Observ. in Ulpian. § 15. sive schol. ad Demosth. c. Timocrat. p. 467. § 213. ed. Par. vel fol. NN. iii. verso Ald. 1503. Sed omne dubium tollit MS. Paris. 2935. scriptus a duobus quidem librariis, sed eodem fere tempore, sæculo circiter undecimo, et nescio an ejusdem hominis consilio. Pars prior continebat Zosimi collectanea, sed deficit post fol. 8. Pars posterior exhibens Orationes viginti octo et Procemia, ipsa quoque mutila est; ff. scil. circiter XVIII suppleta sunt in initio, a juniore quodam. En titulum prioris partis, ab ipso librario scriptum.

+ τάδε ἔνεστιν ἐν τῇδε τῇ βίβλῳ +
δημοσθένους
+ φιλιππικοί +
$\bar{\alpha}$ ὀλυνθιακὸς $\bar{\alpha}$
$\bar{\beta}$ ὀλυνθιακὸς $\bar{\beta}$
$\bar{\gamma}$ ὀλυνθιακὸς $\bar{\gamma}$
$\bar{\delta}$ κατὰ φιλίππου $\bar{\alpha}$ &c.

(Recensentur illæ Orr. quas continet Pars altera MSti) tum in alia columna sequuntur,

+ ζωσίμου ἀσκαλωνίτου εἰς δημοσθένην +
∴ βιός δημοσθένους ∴

δευτέρω λοιπὸν &c. (vide Reisk. Orr. T. IV. append. p. 145)

ἑτέρως ὁ δημοσθένους βίος :—

ὁ περὶ δημ. &c. (vide Reisk. p. 152 ubi male ἕτερος)

αἱ ὑποθέσεις &c. i. e. Libanii argumenta, in quorum fine clausula, λιβανίου ὑποθέσεις :—Tum post quosdam calami ductus opusculorum distinguendorum causa positos,

σχόλια εἰς τὸν $\bar{\alpha}$ λόγον τῶν ὀλυνθιακῶν,

ΑΝΤΙ Π. 'ΑΝ 'Ω Α.Α. ἠθικὸν ὁμοῦ καὶ —— i. e. scholia Al-

dina

dina (exceptis primo et eo quod incipit ἡ κατασκευὴ τοῦ προοιμίου κατὰ ἀποσιώπ.) usque ad finem ejus quod incipit μετῆλθεν ἐφ' ἑτέραν ἔννοιαν, (fol. 5. b 20. Ald.) Nempe sola Prolegomena sunt Ulpiani. Utrum ea cum Libanii Argumentis assumserit Zosimus, an præfixerit recentior quidam, vel ipse Aldus, equidem nescio; sed postremum crediderim. Interea in schol. prope init. (p. 2, l. 24. ed. Par. fol. AA. 6. vers. l. 16. Ald.) lege, ὡς ἤδη ἐν τοῖς Ἰσοκρατικοῖς εἴρηται vel εἰρήκαμεν. (σωκρατικοῖς εἴρη MS. 2935). Confer Zosimi Vitam Demosth. prop. init.

P. 202, l. ult. 1622. Antholog. I. 4. 1. p. 4. H. St.=II. p. 231. Br. πάντα δὲ ταῦτ' ἐδίδαξε πικρὴ παντόλμος ἀνάγκη.

P. 203, l. 12. l. ad 1192.

P. 204, l. 18. Gataker. A. M. P. XII. Ipse addo Heliodor. Æthiop. II. p. 123, 30=102. Coray. τοῖς ἐμοῖς, τὸ τοῦ λόγου, κατ' ἐμοῦ κέχρηται πτεροῖς.

139 § X. p. 22, c. 1. l. 25. ed. 1812. Sophocles Stobæi IV. p. 33. Grot.

P. 204, l. ult. 300. Sophocles Athenæi X. p. 433. E. Fr. Inc. XLIV. Διψῶντι γάρ τοι πάντα προσφέρων σοφὰ Οὐκ ἂν πλέον τέρψειας ἢ πιεῖν διδούς.

345. Schol. Eurip. Androm. 529. διὰ τοὺς παῖδας εἰς ὑπόμνησιν φιλοστοργίας ἄγει τὸν Μενέλαον, μονονουχὶ βοῶσα καὶ σὺ παίδων πατὴρ πέφυκας.

P. 205, l. 2. 634. "MENTITUS SUM."—"Id plane in falsissimis est habendum; nam nos disertissime edidimus in Herc. Fur. 194. ad hunc ipsum modum:

——— μυρίους οἰστοὺς ἀφεις.

Pene inducor, ut V. D. Homereis verbis alloquar, te, lector! ut putem, non improbante:

Ατρειδη, μη ψευδε', ἐπισταμενος σαφα ειπειν."

Wakefield. Diatr. p. 7.

Casu nempe οἰστοὺς ediderat, nisi id Barnesio surripuit. Vide Burneium in præclara Hecubæ censura, *M. Rev.* Jan. 1799. p. 84.

Ibid. 461. τὸ σόν γε X. II. 1982. apud Valck. ad Ph. 476.

476. prop. f. *apud Platonem,* Theæt. p. 203. A. C. ut in schedis notaverat R. P.

P. 206,

P. 206, l. 10. 1008. Eur. Ion. 275=286. Lege τί δ' αὖ τόδ'; ob sensum.

1314. Opus ineditum, *Timarion* inscriptum, apud Bast. Ep. Crit. p. 184. αἶ αἶ τί ταῦτα κινεῖς κἀναμοχλεύεις, καὶ φέρεις ἡμᾶς Ἰλιόθεν (Odyss. I. 39.) κατὰ τὴν παροιμίαν;

1343. De Æoli fragmento omnino vide Gataker. A. M. P. x. p. 522. sive Wyttenbach. ad Plutarch. de aud. poetis p. 33. C.

1379. προσάψομαι Χ. Π. 967. apud Valck.

P. 207, fin. Hesychius. Ἕρκος.—περίφραγμα, ὡς τῶν ὀδόντων τὰ χείλη. Vide scholiastas ad Iliad. Δ. 350. Eustath. ad Ξ. p. 968, 61=954, 10. Pollux II. 89. Ὅμηρος δὲ τὰ χείλη ΕΡΚΟΣ ΟΔΟΝΤΩΝ καλεῖ. Sed non dissimulandum est, Callimachum de ipsis dentibus intellexisse, ut ex ejus imitatione patet; Fragm. 136. ἔκλυε, τῶν μηδὲν ἐμοὺς δι' ὀδόντας ὀλισθῇ. Pro genuinis habet Solonis versus Valckenær. de Aristobulo pp. 103, 108.

P. 209, l. 4. Imo Porsoni nota (Adverss. p. 156) non ad πλήθουσα 420 referenda erat, sed ad ΠΑΙΟΝΤ' (ΠΑΙ..ΘΕΝΤ') 416. ut ad Persas Blomfieldius. In Suida v. Μυδῶντες ΒΡΕΧΘΕΝΤΕϹ pro ΒΡΕΧΟΝΤΕϹ R. P. ad Toup. p. 460.

P. 217, l. 7. 670, 1. ἔνθ'

ἀ λ. et, si memini, τόνδ' ἀργῆτα R. P.

P. 218, 3. Plato Gorg. p. 492. D. H. St.=210, 11. Routh. τὰς μὲν ἐπιθυμίας φῆς οὐ κολαστέον, —— ἐῶντα δὲ αὐτὰς ὡς μεγίστας, πλήρωσιν αὐταῖς ἄλλοθέν γε ποθεν ἑτοιμάζειν; Lego ΑΜΟΘΕΝ e Timæi lexico. Antiphan. Athen. VI. p. 257. E. πῶς; ἐάσας τἀμὰ γὰρ Ἐρήσομαί σε τοῦτο. Manifesto reponendum ΤΑΛΛΑ. Quod Fr. Jacobs. fugisse miror ad Athen. p. 156.

P. 226, l. 14. l. vide p. 241, l. 4. et addenda.

P. 230, l. 19. Legendum, ἢ τῶν πολεμίων; ut habent Dionis editiones et ut ipse Porsonus descripsit in Adversariis ineditis penes Trin. Coll. Cantab. sine isto τόπων quod meræ incogitantiæ est tribuendum.

P. 233, l. 16. I. 28. E. 3. Post ἠθημένος ed. Schw. addit e Schotti MSto, καὶ ἀντίδοτον καὶ ἔγχει Θάσιον, &c. Codex Sedanensis,

danensis, καὶ ἀντίδοτον δὲ Θάσιον ἔγχει. Lege, καὶ Αντίδοτος δὲ, scil. φησί. Antidoti comici nomen leviter corruptum latere apud Athenæum aiebat Porsonus, si recte memini; forsan hunc ipsum locum volebat.

P. 234, 14. Nunc video iis ipsis Kusteri verbis usum esse Ernestum Præf. ad Callimach. fol. ** 4 b; ut scilicet *facultatem, quam sibi deesse sentiebat, argutando elevaret*; quod verissimum est judicium viri unius doctissimi, Dan. Wyttenbachii, Vit. Ruhnk. p. 82.

P. 239, l. 7—8. l. vide infra p. 278.

P. 240, l. 9. ὀλίγα γ' in Aristoph. Vesp. 55. Ald. et Junt. 1515. ὀλίγ' ἄττα (sic) Junt. 1525. Nub. 992. εἰσάγειν pro εἰσάττειν i. e. εἰσαίττειν MSS. pars. R. P. [Ran. 967. ποῖ' ἄττ' (sic) tres primæ edd. ποῖα γ' Barocc. 127. et Cantab. Nn. 3. 15 (1). In Herodot. I. 54 confunduntur ἀτελείη et ἀγγελίη. Ibid. VI. 60. ἄτη, ἄτγη, ἄγη. Vide infra p. 278. In Aristoph. Nub. 1135. pro μέτριά τε MSS. Barocc. 43. Harlei. 5725. præbent μέτρι' ἄτα (sic). Gl. in Harl. ὀλίγα τινὰ. Lege igitur μέτρι' ἄττα. Av. 1389. ἀέρια καὶ σκότιά γε καὶ κυανανγέα. Ita edd. (tres primæ certe) γε om. Rav. Lege σκότι' ἄττα. P. P. D.]

P. 241. Eupolis Athenæi I. p. 17. E. εἶεν· τίς εἶπεν ἀμίδα πάμπρωτος μεταξὺ πίνων; Legendum, ἀμίδα παῖ, πρῶτος —— Vide Epicraten VI. 262. D. Hanc emendationem occupavit aliquis, ni fallor; fieri potest ut a Porsono acceperim.

P. 241, 5. In Antiphane Athenæi III. p. 108. E. 8. παῖς pro πῶς recte MS. A.

P. 253, l. 22. l. ἐν ᾧ et στροβηλος Photius MS.

P. 267, 1. Xenophon Memorab. IV. 3. 4.

ὁ μὲν ἥλιος φωτεινὸς ὤν ——

Φῶς per φωτὸς et φωτὶ non flectebant Græci ante Macedonum imperium; ut neque φωτεινὸς, φωτίζειν &c. dicebant. In Xenophonte [*hoc scil. loco*] φωτεινὸς invexerunt librarii. R. P. [T. K.]

P. 285, l. 4. Imo τὰς σ. οἷον τοῖς recte MS. et ἐν ante δράμασιν om.

P. 286. l. 10. ἐν μύθῳ, non μύθοις, MS. Porro fabulator Florentinus,

Florentinus, CXXI. ed. Fr. de Furia, ἐπείπερ δ' ἐμοὶ ἀγαθῶν πλῆθός ἐστι, συνελθὲ, καὶ ἀπολαύσεις πάντων. Unde in hexametro apud Suidam malim, Ἔλθ' ἵνα μοι βίος ἐστιν Ἀμαλθείας κέρας αἰγὸς, pro ἔνθ'.

P. 287, 11. Schol. ad Nub. 756. Ἀττικῶς δὲ τοῦ ἀριθμοῦ τὸ πέντε ἐφύλαξε. Lege τὸ Ε.

P. 287, l. 13. l. πρόδικον. Tum MS. ἐν—ἔνι (sic) et τ̄ quod utrum sit pro τῶν an τῷ, vix decernere est.

P. 302, l. 11. Vide R. P. ad Med. 325.

P. 302, l. 12. R. P. ad Orest. 92. Med. 325.

P. 303. Monuit me Porsonus apud Latinos Poetas (Virgilium certe) inter-nos, in-se, &c. junctim esse efferenda; proinde Ecl. III. 28. Georg. II. 402. versus esse rotundissimos.

P. 304, l. 19. ὦ φίλε γαμεῖς σὺ σχοινίων πωλουμένων; Salmasius apud Grot. ad Stob. LIX. et Apollodoro comico tribuit. Mox Πάμφιλος γαμεῖ &c. emendaverat Auratus apud Lindenbrog. p. 629.

P. 309, l. 14. I. xiii. 16. Gesner is right. *The fifth part of all her nectar.* Each god was supposed to have a given quantity at his disposal; and to bestow the fifth, or the tenth, part of this on any individual was a special favour. R. P. Correct Gesner's (i. e. Marcilius') reference, Athen. II. p. 39, B. Schol. Pind. Pyth. IX, 113.

P. 313. note. Read, the following notice;

By Francis Atterbury, D. D.
From title-page to p. 60.
Page 90—112
133—184
217—230

and almost all the Examination of the Dissertation upon the Fables of Æsop. [The leaf is now before me. The writing is very old; perhaps nearly as old as the book. P. P. D.] "In laying the plan &c.

P. 334. note †. Othello, IV. 2. Junius to Lord Mansfield (Letter XLI. vol. ii. p. 114. ed. 1772.) Let it be my humble office

office to collect the scattered sweets, till their united virtue tortures the sense.

P. 339, 1. Auctor incertus apud Suid. in Ἀριστοτέλης I. 328. ed. Kust.

P. 341. note (*) Shakesp. Wives of Windsor, I. 3.

P. 350, 16. In allusion to Hawkins Junior's title page. *Ignoramus, Comœdia; ——— cum notis historicis et criticis: quibus insuper præponitur vita auctoris, et subjicitur glossarium vocabula forensia dilucide exponens: accurante Johanne Sidneio Hawkins, Arm. Lond.* 1787.

P. 361. note (*) Shakesp. Henry IV. Part 2. II. 4.

Coronidis loco apponatur Euripidis splendidum melos, quo in primis delectabatur Porsonus. Exhibetur prout typis exscripserat vir summus, occasione certaminis nescio cujus Academici. (Hercules Furens, 637—679. ed. Beck.)

Ἀ νεότας μοι φίλον † ἄχ-
θος· τὸ δὲ γῆρας ἀεὶ
βαρύτερον Αἴτνας σκοπέλων
ἐπὶ κρατὶ κεῖται, 640
βλεφάρων σκοτεινὸν
φάρος ἐπικαλύψαν.
μή μοι μήτ' Ἀσιήτιδος
τυραννίδος ὄλβος εἴη,
μὴ χρυσοῦ δώματα πλήρη, 645
τᾶς ἥβας ἀντιλαβεῖν·
ἁ καλλίστα μὲν ἐν ὄλβῳ,
καλλίστα δ' ἐν πενίᾳ·
τὸ δὲ λυγρὸν φόνιόν τε γῆ-
ρας μισῶ· κατὰ κυμάτων δ' 650
ἔρροι, μηδέ ποτ' ὤφελεν

† Ne ἄχθος cum νεότας jungatur, legit Muretus, ἁ νεότας μοι φίλον· τὸ δὲ γῆρας ἄχθος ἀεὶ, quod metro nocet. Metro quidem convenienter et levi sane mutatione Musgravius, ἄχθος δὲ τὸ γῆρας ἀεί. Sed rationem redde, quare vulgata lectio potius servanda videatur. [Rationem reddit ipse vir summus Adverss. p. 271].

θνατῶν

θνατῶν δώματα καὶ πόλεις
ἐλθεῖν, ἀλλὰ κατ' αἰθέρ' ἀ-
εὶ πτεροῖσι φορείσθω.

Εἰ δὲ θεοῖς ἦν ξύνεσις, 655
καὶ σοφία κατ' ἄνδρας,
δίδυμον ἂν ἦζαν ἔφερον,
φανερὸν χαρακτῆρ'
ἀρετῆς ὅσοισι
μέτα· καὶ θανόντες 660
εἰς αὐγὰς πάλιν ἁλίου
δισσοὺς ἂν ἔζαν διαύλους·
ἁ δυσγένεια δ' ἁπλοῦν ἂν
εἶχε ζωᾶς στάδιον·
καὶ τῷδ' ἦν τούς τε κακοὺς ἂν 665
γνῶναι, καὶ τοὺς ἀγαθούς·
ἴσον ἄτ' ἐν νεφέλαισιν ἄσ-
τρων ναύταις ἀριθμὸς πέλει.
νῦν δ' οὐδεὶς ὅρος ἐκ θεῶν
χρηστοῖς οὐδὲ κακοῖς σαφής, 670
ἀλλ' εἰλισσόμενός τις αἰ-
ὼν πλοῦτον μόνον αὔξει.

Οὐ παύσομαι τὰς Χάριτας
Μούσαις ξυγκαταμιγνύς,
ἀδίσταν ξυζυγίαν· 675
μὴ ζῴην μετ' ἀμουσίας,
ἀεὶ δ' ἐν στεφάνοισιν εἴην.
ἔτι τοι γέρων ἀοιδὸς
κελαδεῖ μναμοσύναν.

[640. κεῖσαι Aldus. 660. καὶ θνατοὶ ἐς τὰς αὐ. Ald. Emendavit Reiskius. 664. βιοτάν Ald. στάδιον Reisk. cujus nomen bis omittit Beckius. 665. τωδὶ τοὺς—Ald. Emendavit Porsonus ad Med. 157. 676. ἢ et εὐμουσίας Ald. μὴ—ἀμ. Stobæus.]

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dono ad *Seremum Regem* nostrum transmisit," *Patricius Junius* benevolo lectori D. Clementis Ep. prioris ad Cor.; Oxonii pridie Cal. Nov. 1632. Qui credat viro justo et propositi tenaci—*Patrick Young*—in mentem unquam venisse, ut fugitivas litteras in illis membranis subdole refingat, ne iste mecum haud sentit. Animum, queso, advertite quam religiose fragmentum situ corrosum et lacunis, quod maxime dolendum, passim intercisum ipse expresserit:

—" Legisque Pythagoricæ non immemores (quæ, ut Synesius in Dione author est, οὐκ ἐᾶ τοῖς βιβλίοις ἐπιποιεῖν, ἀλλὰ βούλεται μένειν αὐτὰ ἐπὶ τῆς πρώτης χειρὸς, ὅπως ποτε ἔσχε τύχης, ἢ τέχνης) nihil dementes, nihil de nostro addentes, non syllabam, non literam, non apicem aut iota unum, fidelissimè, quantum fieri potuit, expressimus. Voces autem deperditas, et literas vetustate exesas, spatijs et interstitijs accuratissimè dimensis, pro ingenioli nostri tenuitate supplevimus, et minio rubro (novo hoc et inusitato imprimendi genere) notavimus;"—Hoccine credibile, ut suspicione nulla virtute redempta codicem illum vir optimus contaminaret? Non dubium est quin manus male sedulâ in exteris oris delitescentem hac macula fædaverit.

—olim *Bezæ*, hodie *Cantabrigiensis* 292—296.
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ιγ R. Stephani=Cantab. Kk. 6. 4.
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Bp. of Norwich. The late Doctor *Glynn*, the *dilectus lapis* of Cambridge, informed me that he was present when this *Laudatio* was delivered.
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Pauw 7. 51. 250.
PEARSON 208. 219. 312. Add. J. P. was born at Snoring in Norfolk, 1613; died at Chester, 16 July, 1686.
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PIERSON (J.) 28. 42, 6. 153. 257. 266. 281, 2, 3. P. was born 1731; died of the small pox 29 Octr 1759!
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Duppa (Mr. H.) 327—9.
GOODALL (Rev. Dr. J.) 256. 309. see Pref.
London Institution 171—175. 185. 307, 8. 314, 15. 318—21. 326, 7. [I beg leave to return my best thanks to the worthy librarian and friend of R.P., Mr. *Maltby*, for the facilities afforded me in consulting that valuable Collection. I am also under obligations to the *Royal Institution* and its excellent

lent librarian, Mr. *Harris*, who, at various times, has allowed me to inspect works which are not to be found in any other public repository.
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Reiske 26. 217. 220. 229. J. J. R. born 25 Dec 1716. died 17 March, 1775. A friend observed to R. P. that R. was an indefatigable editor; "Yes," replied R. P. with great sharpness, "Ἀπόλωλ' Ἀθηναίοισιν ἀλετρίβανος Ὁ ΒΥΡΣΟΠΩΛΗΣ, ὃς ἐκύκα τὴν Ἑλλάδα." Reiske's father was a *tanner*.
Robertson (Mr) 57—83.
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RUHNKENIUS 32. 39, 40, 1. 80. 101. 244. 259 265, 6. 288. 321. D. R. was born 2 Jany, 1723; died 14 May, 1798.

SALMASIUS 145. 225. C. S. born about 1592, died 3 Sept. 1652. N. B. In 1606, S. transcribed the *Heidelberg* MS. of the Greek Anthology, which was, in 1622, removed to the Vatican, and is now at Paris.
Salter (Dr.) 314.
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SCALIGER (J.) 144. 188. 193. 202. J. J. S. was born 4 Aug. 1540; died 21 Jany, 1609.
[*Scapula*: R. P. was of opinion that S. did not abridge his Lexicon so closely from H. St.'s Thesaurus, as Valckenaër and others have suspected. There are words in a 4°. ed. of S.'s Lexicon which are not to be found in the *Thes. Gr.* To this R. P. alludes ad Med. 284 —R. P. wholly discredited the story that H. St. gave two editions of this work which was principally compiled, collata plurium opera, and arranged by his illustrious father, *Robert Stephens*.]
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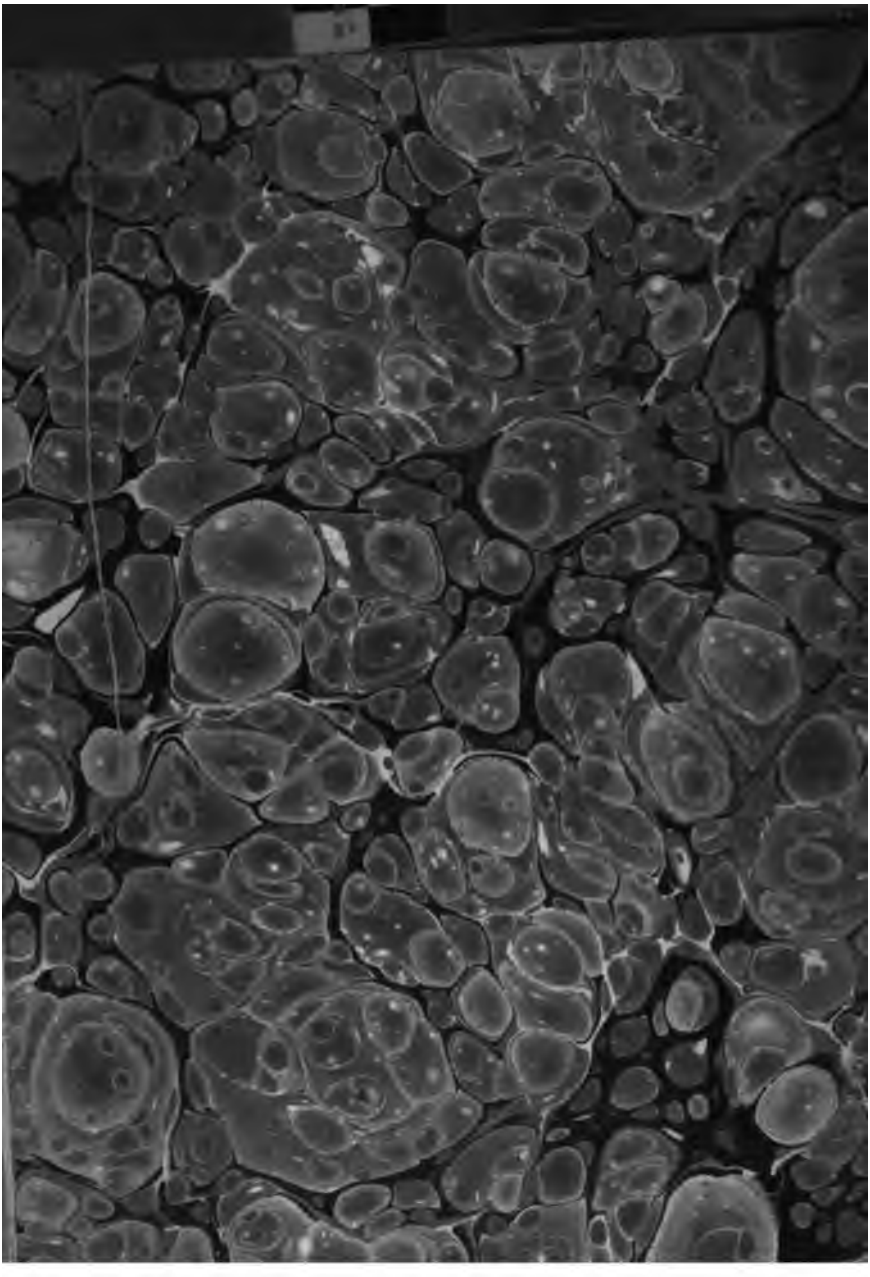

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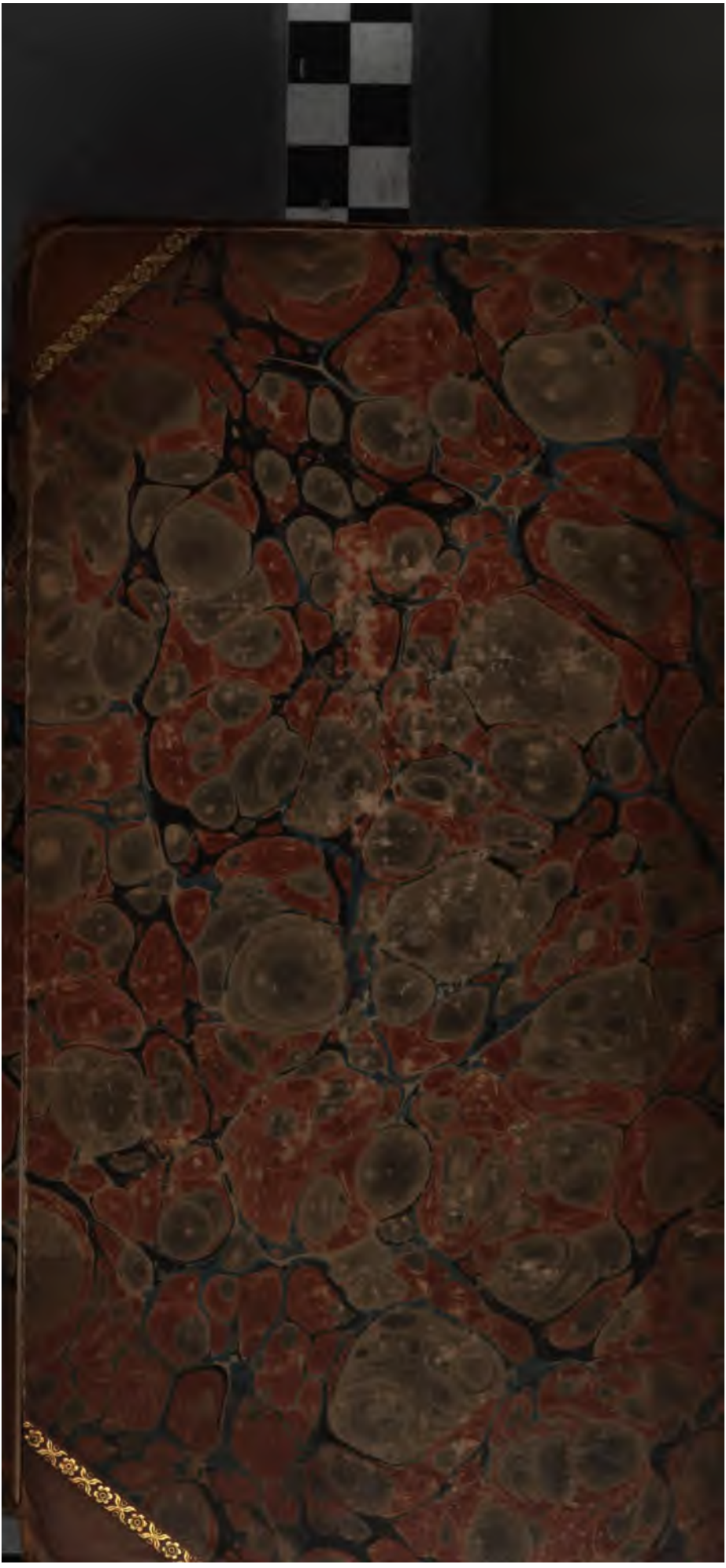
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